THE

CHRISTIAN OBSERVER.

No. 27.] MARCH, 1804. [No. 3. Vol. III.

RELIGIOUS COMMUNICATIONS.

EVIDENCE IN FAVOUR OF THE EXISTENCE OF EPISCOPACY, AS A DISTINCT ORDER, IN THE FIRST CENTURY.

(Continued from p. 4.)

We will now shew the subject in another light. For this purpose let one fact be granted, which was never denied by any candid adversary of primitive episcopacy, namely, that this order, in the sense contended for, was actually existing and generally established as early as the year 160. Now the mere existence of an institution affords a presumption that it has existed so long as nothing can be proved to the contrary, and this presumption throws the burden of the proof on the party denying; it is, however, not meant to insist upon that advantage, but to call for another account of this phænomenon on the fair and equitable ground, that, as the existence of episcopacy at the period now before us is linked to a chain of circumstantial evidence, which runs through the period immediately preceding up to the apostolic age, the conclusion drawn from that evidence must either be allowed at once, or overturned by inferences equally cautious from authorities of equal antiquity. But, in addition to the slender reasons which have been already considered, no attempt, so far as I know, has hitherto been made to account for an appearance, so prominent and striking as that of the universally allowed existence of a proper episcopacy in the middle of the second century, but by supposing a secret and progressive usurpation to have taken place upon the primitive rights of the presbytery.

On this supposition here is a strange phænomenon indeed:—the primitive martyrs and confessors acting in a manner at once unprincipled and absurd; from the most undesigning of mankind converted into intriguing politicians; usurping power while themselves were objects of persecution; and soliciting by false pretensions a station which daily exposed them to die for the truth.

But the solution of this fact, as given by the advocates of presbytery, is still more strange: personal preeminence in the church was brought about imperceptibly; or, in other words, an insensible revolution took place!

Does history then or experience teach us that power has so few charms for the heart of man, as to be abandoned to every bold pretender without a struggle or a remonstrance; or is *ecclesiastical* power alone exempt from the general fascination? Revolutions, indeed, in taste and sentiment, in languages and habits, are yearly and insensibly taking place in the world; but revolutions in order and government are things anxiously observed, and deeply felt, and long remembered. The management of an obscure club of mechanics could not pass from a committee to a president, without producing debates with which the parish would ring. If then a similar revolution had taken place at this time in church government, what might be expected in the writings of the earliest fathers? Narratives, remonstrances, appeals, replies, rejoinders, the natural effusions of minds heated by contention, or zealous for rights, struggling on the one hand to seize, and on the other to retain authority. Yet I will venture to affirm,

that in these compositions no traces of dissension can be discovered but those in which the laity constituted one party and the clergy the other. Ecclesiastics were then bound to one another by ties, which neither interest nor ambition were able to separate; they were mortified to all aspiring views by fellowship in sufferings.

Supposing, again, a total silence on the subject from the cessation of scripture evidence to the period assumed, how small is the interval (little more than sixty years) to be accounted for; how powerful and certain must have been the operation of principles then established upon the age immediately preceding; and how clearly do the features of episcopacy, when she emerges with unclouded brightness in the middle of the second century, proclaim her of the same family with that, which became partially obscured in the conclusion of the first. It may be *proved*, that the angels of the apocalypse were bishops; and, as we find by the confession of all parties, the same hierarchy established (and that with a consistence which no order of things immediately assumes) within sixty years after, how is the profound silence of contemporary writers, on the subject of usurpation, to be accounted for, but by supposing that there was no such thing; or how is the fact of the existence of episcopacy to be accounted for, but by supposing that it had existed from the beginning? The mere continuance of an old establishment may easily fail of being directly noticed in the records of the times; but the commencement of a new one could not be overlooked.

Another question arising out of this hypothesis, and not easily answered by it, is, under what favourable circumstances episcopal encroachment became as universal as it seems to have been unregarded? The propagation of the gospel has been ascribed by an infidel to the overruling hand of its great author; but by what hand were the silent footsteps of this consequent usurpation conducted from city to city and from province to province, so that at length no vestige of pure and primitive equality remained in the church?

It cannot but strike every thinking man, that at the period I have assumed (the year one hundred and sixty) the effect of such a struggle, as is here supposed, must have been a diversity of constitutions; in one city, for instance, an aspiring presbyter would have subdued his brethren; in another, the equal humility, or equal spirit and vigilance of the clergy, would have preserved the primitive parity, so that the christian world in this part of the second century would have exhibited a motley group of presbyteries and bishoprics; for it is not within the bounds of probability to suppose, that in every place, at the same time, a race of men should have arisen equally bold and ambitious and, what is much more, that they should have met with the same uniform and silent acquiescence. This is to suppose every city in Christendom to have produced a tyrant and none a patriot.

The establishment of christianity, with its first constitution, whatever it was, cannot be accounted for but by supposing a course of miraculous interventions in its behalf: but in the course of a single century the unrecorded, unresisted, universal reception of another order would have required nothing less than an equal influence on the understandings and passions of men.

What account then can be given of a fact, which no one ever denied or, probably, doubted; that at this period (A. C. 160) episcopacy was established without a rival, not only in the great cities; not only in a few central provinces, of which the leading ministers might, by a stretch of conjecture, be supposed to carry on a concerted plan; but to the very extremity of the Roman Empire, wherever the gospel itself had been established? I would ask, what account can be given of this fact but continuance and not usurpation? Poor and remote cities were out of the reach of change; they were not worth a revolution. Had presbytery ever been planted in such situations a century before, it would have been found there still.

My last argument shall be drawn from the authority of tradition, an in-

vidious and suspected word which I have purposely chosen, because I think that in the great controversy between the Romish and Protestant Churches, the one party had raised this species of proof to an height which it could not support; the other have sunk it so low as to affect the general credibility of historical evidence. But as the ground of all our reasonings on this subject, it will be necessary to transcribe two passages from Irenæus, one of which was adverted to above. *Traditionem itaque apostolorum in toto mundo manifestatam adest perspicere omnibus qui vera velint videre, et habemus annumerare eos qui ab apostolis instituti episcopi in ecclesiis, et successores eorum usque ad nos.* From such a barbarous version, in which alone the greater part of this venerable work is now to be found, I turn with pleasure to the following passage, which has been fortunately preserved in the original Greek. The English reader, however, will be satisfied with a faithful version. "The apostles having founded the Church (of Rome,) committed the administration of the bishopric to Linus. Of this Linus, Paul maketh mention in his epistles to Timothy. To him succeeded Anencletus; after him, and in the third place from the apostles, the bishopric devolved upon Clemens, who also had seen the apostles and conferred with them, and had still their preaching sounding in his ears, and their tradition before his eyes; and not he alone, for as yet many were left alive, who had been taught by the apostles. This Clemens was succeeded by Euarestus, and Euarestus by Alexander: afterwards Xystus, the sixth from the apostles, was constituted bishop, and next Telesphorus, who afterwards glorified God by martyrdom. Then followed Hyginus, and after him Pius, whose successor was Anicetus, who was followed by Soter, and now this station is filled by Eleutherius, twelfth in order from the apostles."

This is tradition: let us, therefore, fairly weigh its credibility. In all this chain there are only two links of oral evidence, that which connects the intelligence of Irenæus with Polycarp, and of Polycarp with St. John. Now, allowing the authenticity of this citation, which has never been doubted, there are only two ways of eluding the information which it contains; one, by supposing that Irenæus meant to deceive; another, that he was himself deceived. To repel the accusation of fraudulent designs let it be remembered, that the passage in question is found, not in a work directly historical, but controversial; that the facts asserted are not points to be proved, but assumed as previously proved, or rather as universally assented to, the episcopal succession being merely quoted as the channel through which certain orthodox doctrines were alleged to have been conveyed. Had these facts been designedly falsified, the bishop of Lyons had to contend with adversaries not deficient either in acuteness or information. The Valentinians were not illiterate fanatics, but, like the other casts of Gnosticism, men whose minds were overrun with false and fantastic science. Every thing asserted lay within the compass of little more than a century, in a learned and inquisitive age, and in the most cultivated portion of the earth. Had, therefore, a fraud been intended, if there were no such order or succession as was pretended, what had the writer to expect but inevitable detection and disgrace?

But neither was Irenæus himself deceived; for when a man publishes to the world what he has seen with his own eyes and heard with his own ears, or when he affirms a fact of public notoriety, or a series of facts of uninterrupted continuance, which are happening at the very time he writes in a neighbouring city; this is not tradition but original and authentic intelligence. Such was the knowledge which Irenæus had of Polycarp in his early days; such also was the fact that Eleutherius was then bishop of Rome. Every thing tends to confirm these circumstances: with respect to the first, Irenæus was a native Asiatic; as to the second, a friendly and

charitable correspondence was then maintained between different churches, and the intercouse between Rome and Lyons in the time of Verus was not less direct, and probably not much less frequent, than between London and Edinburgh at present. But of what he affirms concerning the persons whose names appear in this catalogue, and who were out of his recollection; of the information derived to him through Polycarp from the apostles; and of the conclusions in favour of their common order to be derived from thence, a different account must be given. I assert then that a tradition, consisting of two steps only, conveyed by men of allowed integrity and clear understandings, not embracing minute circumstances, nor confined to single facts, however important, but referring to a whole order of things, to the discipline and government of the society, to which the informant belonged, points which agitated all the feelings and engrossed much of the attention of that society: I assert that such a tradition could not be false.

The following illustration will set this idea in a clearer light. If, in defect of all contemporary written evidence, it were told me by a man of sense and probity, who had received the same account from one who had been a party in the transaction, that in the civil wars of the seventeenth century, the usurper Cromwell had violently turned the House of Commons out of doors, I might not possibly yield the same full and undoubting assent to this story that I should have done, had it been written and published at the time, yet my doubts would not be considerable. But to the minute circumstances of the narrative, as whether Cromwell entered the house at ten o'clock or eleven, covered or uncovered, with his sword drawn or by his side; whether his attendants remained in the lobby, advanced half way up the house, or beset the speaker's chair; to these as related through the channel of the most unsuspected tradition I should not deem much regard to be due. But if the intelligence conveyed through this short and unbroken chain of testimony were some great outline of tradition, like the following, that, for a certain number of years in the last century, the existence of regal and episcopal authority in England was suspended and afterwards restored, this information would not only claim the fullest assent at present, but, if committed to writing (the authenticity of that writing being proved,) would be entitled to the same regard a thousand years hence.

The comparison between the two cases may be drawn still closer. Dr. Morley, bishop of Winchester, a great actor and sufferer in the same unhappy times, died in 1684: the pious and amiable Wilson, bishop of Man, was born in 1663, was therefore twenty-one years of age at the *death* of bishop Morley; and, consequently, might have conversed with him. Bishop Wilson died in 1755, and is remembered by several persons yet alive. Were a modern divine, or a bishop, if you please, who had conversed with Dr. Wilson, as he is supposed to have done with Dr. Morley, in a controversy with the Dissenters of the present day, to affirm, on this authority, the prior existence, the temporary suspension, and lastly, the final restoration of the episcopal order, nearly a century and a half ago, in defect of all written evidence on the subject, would it be reasonable to reject this proof at a remote period of time, the written record being allowed to be authentic? I should think it unreasonable in the highest degree.

If thus much is conceded (and it cannot be denied) to the testimony of Irenæus, it will lay the hypothesis of original parity among the ministers of the church, and a successive usurpation by certain individuals upon the rights of the body, under the following difficulties. Either Irenæus was unacquainted with the rank and office of one of the most distinguished characters in the church, and one to whom he had familiarly been known; or secondly, Polycarp was an usurper; or lastly, St. John himself, in his de-

clining years, did at least connive (I put this supposition in the most decent and favourable terms) at the introduction and progress of a new and domineering regimen in the church.

Lastly, If we fix the date of this passage in Irenæus, according to the common accounts, at A. C. 178, which is eighteen years lower than episcopacy is allowed to be found in the church, Eleutherius was a bishop in the sense contended for; but in Irenæus, not merely the same word is employed, but it is employed in the same singular and appropriate sense to denote the functions of Polycarp, of Eleutherius, and of the predecessors of the latter at Rome. Whatever, therefore, Eleutherius then was, Polycarp had been: Polycarp had been constituted what he was under the auspices and authority of one apostle at least: Eleutherius was a bishop in the strictest sense: episcopacy, therefore, in the same sense, is an apostolical constitution.

For the same reason the predecessors of Eleutherius were bishops also. Included as they are in the same series, deduced in chronological order; holding their offices for life; distinguished from the body of the clergy; not losing their genealogy after a few years in a cloud of obscure and equal presbyters; but preserving their line unentangled to its origin—the allowed episcopacy of the second century is identified with the ecclesiastical regimen of the first: the consequence of which is, that *episcopacy was instituted by the apostles, and therefore comes from God.*

THE following communication reached us before the publication of J. P.'s letter on the same subject, in our last number (p. 69;) and although we do not attach so much importance to the discussion as our correspondents seem to do, yet, as the disputed passage is involved in real difficulty, we think it right to give them an opportunity of stating their sentiments upon it.*

To the Editor of the Christian Observer.

Οἱ σαρκικοὶ τὰ πνευματικὰ πρᾶσσειν οὐ δύνανται, οὐδ᾽ οἱ πνευματικοὶ τὰ σαρκικά.

Ign. ad. Eph.

The carnal cannot do the works of the spirit, neither the spiritual things carnal.

THE erroneous statement of G. S. O. [P. M. Vol. II. No. 11, has induced me to send you some additional remarks on Rom. vii. 14, &c. I do this with much reluctance, after the forbearing reply of Paulinus; and because I feel as if controversy did not become me. Being, however, charged with intentions, of which I am not conscious, and held up as attempting to fritter away the truth, there can be little impropriety in exonerating myself from such imputations. When we have made up our minds on a subject, we may think it plain and obvious; but the passage under consideration is so far from being so in reality, that the most pious and learned are not agreed as to its true meaning. Even the penetrating Jerome, in his answer to the inquiries of the pious and zealous Aglesia, confesses, that it is a subject involved in many difficulties. Nor has your correspondent antiquity in his favour. The interpretation, which he thinks plain and obvious, owes its credit and authority to Augustin; and is not countenanced by any preceding writer of distinction. The more ancient fathers saw, indeed, the difficulty of the passage, and its liability to abuse; but their expositions rather guard the ignorant, and caution the vicious against applying it to St. Paul, the confirmed christian, than oppose any such interpretation maintained by men of piety and talents.

Paulinus rests the weight of his interpretation on the following marks of good in the soul. "He disallows and hates the evil which he does, insomuch that it is not so properly he who does it as sin that dwelleth in him; he consents to the law that it is good, he delights in it after the inner man, he serves it with the mind, he himself serves it."

With due deference to Paulinus, I beg leave to suggest the reasons which

* We have sometimes been greatly surprised at the confidence with which sensible men have ventured to advance their own interpretations of this text as almost infallible; and at their impatience of opinions in any degree differing from their own, as if there were no room for doubt respecting its true import.

induce me to believe that the passages, to which he alludes, are strictly applicable to the case of any unregenerate person of an informed conscience, whether a professing christian or a heathen.

1. Sincere repentance implies a change of mind and conduct, a sorrow for and a forsaking of sin; and it is equally true, that every real penitent begins a new life by putting away his greatest sins. When his conscience becomes more and more enlightened, other offences, not at first visible, are seen, felt, repented of, and forsaken. But the word of God affords instances of characters approving of, and delighting in, what is good, without departing from sin and yielding to God the fruits of a christian life: of this description was Herod. He heard John the Baptist with pleasure, and did many good things; while, at the same time, he lived in the allowed transgression of the seventh commandment; and even added, also, to his other sins, the positive breach of the sixth.

2. The position I have laid down is countenanced by our Lord, in his description of the stony-ground hearers, which we must allow to be a just description, being delineated by him "to whom all hearts be open." They received the divine word with attention, approbation, and delight; yet, nevertheless, their passions proved too strong for their convictions; for, in time of temptation, they fell away.

3. What I have advanced is further confirmed by the writings of such as had no other guide except natural conscience. The outward and the inward man are noticed by the Stoic Cleanthes; and they are somewhat enlarged upon, and their opposition strongly marked, by Galen.

Τί ποθ' ἑσθ' ὁ, τι βούλει, θυμε, τοῦτο μοι φράσον.
Ἔχω λογισμὸν παν ὁ βουλομαι ποιεῖν,
Βασιλικον γε πλην ὁμως εἶπον παλιν.
Ὡς ἂν επιθυμῶ ταυθ' ὁπως γενησεται.

"What is that which thou desirest, O my soul? Answer me. I have reason to do every action to which my will inclines me. Truly that is royal; but yet, on the other hand, tell me, by what means these things may be performed as I could wish." This passage bears a striking similarity to the eighteenth verse. "To will is present with me, but how to perform that which is good I find not."

These opposite inclinations have led some persons, not favoured by Revelation, to an opinion that man has two souls; the one inciting him to good, the other to evil. This is illustrated in the case of Araspas, recorded in Xenophon's Cyropædia, book vi. p. 328. Araspas gives this as a reason why he felt, at the same time, a love for things honourable and things shameful; and why he had, at the same time, a will and an aversion to the same actions; and then he adds, ὁταν μεν ἡ αγαθη (ψυχη) κρατη, τα καλα πραττεται· ὁταν δε ἡ πονηρα, τα αισχρα επιχειρεῖται. "When the good soul rules, honourable things are accomplished; but when the evil prevails, shameful things are undertaken." Now, setting aside the opinion of Araspas as to the cause, his experience is very similar to that described, ver. 21, 22, 23.

As to this point, Ovid affords an additional testimony in his Metamorphoses, Book vii. where he introduces Medea, making the following reflection, in a conflict between reason and passion, in which the latter gains the ascendency.

Video meliora, proboque
Deteriora sequor.

"I see and approve better things, I follow worse."

If it be asked why the Jew described by St. Paul, or why St. Paul, as a Jew, did not always feel this conflict between the flesh and the spirit, the answer is evident. There is a manifest difference between the character he personifies and that of one who gives the rein to vicious indulgences. St. Paul, being of the stock of Israel, circumcised the eighth day, brought up at the feet of Gamaliel, exemplary in the highest degree in his outward deportment, even touching the righteousness which is of the law blameless, and having a zeal for God, though misguided; it is scarcely surprising, that, until the Lord touched his heart by applying the commandment in all its spirituality and

extent, he should not see himself a lost sinner, needing redemption through the atonement of Christ. Nor is it any uncommon thing for persons of very inferior pretensions to those of St. Paul, to sin against God without a sense of the guilt and condemnation which they incur thereby. Such was the condition of the Jews while their minds were blinded by the false expositions of the Scribes and Pharisees.

The following additional reasons seem to me to confirm my former interpretation.

1. The words "carnal," "sold under sin," and the synonymous expression "living after the flesh," are uniformly employed by St. Paul, in every other place, to characterize the ungodly sinner, or the very defective christian; and they are not used, in any other sense, by any inspired writer. See Rom. viii. 6, 7. 1 Cor. iii. 1, 3, 4. 1 Kings xxi. 20. 2 Kings xvii. 17. Rom. viii. 5, 13. Gal. vi. 8. Now, I think, the judgment of the apostle, independent of inspiration, would have suggested to him the impropriety of applying to himself, as a confirmed christian, terms which had been so employed. This consideration alone carries such conviction to my mind, as to decide the point, were it strengthened by no other reason.

2. It is a general rule, wherever a difficulty occurs in reading the Holy Scriptures, to collect the sense from such other parts relating to the same subject as are plain and obvious. Now I know but of one expression relative to St. Paul, which bears any similarity to these before us. The apostle, in his First Epistle to Timothy, styles himself the chief of sinners. This expression, however, when duly considered, proves to be nothing more than a present reflection on past actions. He styles himself the chief of sinners, because he had been guilty of the greatest of sins. He had persecuted the Redeemer of the world; he had opposed the counsels of heaven; he had made havoc of the Church of God. See 1 Tim. i. 13. Acts ix. 4. viii. 3. These offences formed one of the most humiliating circumstances of his life. Even when not inferior to the chief of the apostles in disinterestedness, knowledge, zeal, and sanctity, he thought himself unworthy to be called an apostle, because he had persecuted the Church of God. Compare 2 Cor. xi. with 1 Cor. xv. 9. Though as a son of Adam, encompassed with sin and infirmity, he disclaims all pretensions to perfection; yet perfection was his aim. Towards this mark he was continually pressing. It was his constant endeavour to keep "a conscience void of offence toward God and toward men." His reflections, at the close of life, are as opposite as possible to those in the passage we are considering. The person here described is "carnal, sold under sin;" there the apostle, brought by the grace of God to the end of his christian course, can say, "I have fought a good fight, I have finished my course, I have kept the faith." Finally, if the passage under consideration be one of those difficulties mentioned by St. Peter, which practically to pervert is destruction; it is sufficiently obvious in which interpretation the danger lies.

While, therefore, I agree with Paulinus in his general statement, I must dissent from its present application; and I really believe that an ungodly man, gladly concurring with Paulinus that the passage referred to the apostle's experience, would, nevertheless, charge him with explaining away its plain and obvious sense, by restricting it to a few disallowed sins and infirmities. I am well aware that the interpretation of Paulinus is maintained by many persons of undoubted piety, strict integrity, and sound judgment, from an idea that such an interpretation tends most to humble man and exalt the Saviour; and indeed it must be granted, that we are but too prone to adopt unscriptural grounds of justification. This is abundantly evident from the whole scope of the Epistle to the Galatians. We can hardly be two vigilant in guarding against such destructive errors; since even our sincerest duties and purest prayers need the atonement and intercession of Christ to render them acceptable to God; but yet we should beware of confounding the good with

the bad. For, though the upright christian be not of angelic purity, yet he is very far from being *carnal*, and the slave of sin. On the contrary, he is the Lord's freeman: he serves him with filial affection. The Holy Scriptures uniformly maintain this distinction. As many, probably, will be lost by wrong notions of faith, as by delusive opinions of human merit, and against both we are equally guarded by the inspired writers.

With sincere regard for your disinterested conduct, and hearty good wishes for the success of your pious exertions, I remain, &c.

CLERICUS JUVENIS.

ON COL. i. 15.

THE discordant opinions which have agitated the christian world respecting the interpretation of Col. i. 15, seem to have had their origin, either in a want of attention to the proper meaning of the word πρωτοτοκος, or from the fear of giving any countenance to the use made of this passage by the adversaries of the divinity of Christ. To render its signification as perspicuous as possible, it may not be impertinent to remark, that the Greeks frequently assign different meanings to the same word, distinguished by a difference of accent. It is needless to produce instances of this peculiarity, since they are obvious to every reader. Your correspondent "Inquisitor" seems not to have sufficiently attended to the distinction between πρωτότοκος accented on the antep. and πρωτοτόκος accented on the penult. The latter is the word introduced by Homer (Il. ϱ. v. 5), which is always used actively, and may be properly translated "primum enixa," or "quæ primùm peperit;" indeed the passage being followed by ϑ πριν ειδυια τοκοιο, leaves us no room to doubt of its signification. But St. Paul, in the instance under consideration, uses the word πρωτότοκος with the accent on the antep. which is, I believe, constantly received in a passive sense, and rendered by "primogenitus," or "qui primo partu editus fuit." Such is its evident signification in Luke ii. 7. Rom. viii. 29, and various other places. This distinction is maintained by the best lexicographers, as Step. Sued. Phavorin. &c. &c. Likewise in Ammon. περι ομοιων και διαφορων λεξεων, we find the same doctrine: πρωτότοκος μεν προπαροξυτόνως, ὁ πρώτος τεχθεις· πρωτοτόκος δὲ παροξυτόνως, ὁ πρώτον τεκοῦσα.

The interpretation of Erasmus will be therefore entirely set aside by this distinction. If we adopt his translation on the present occasion, why should we not adopt it likewise in the expression πρωτότοκος εκνεκρων, which immediately follows, and translate it, as some have done, "the efficient" or "first raiser of the dead?" The absurdity of such an exposition is obvious enough.

Before we dismiss the subject it may not be unseasonable to remark, what little cause for triumph will accrue to the Socinians, even from our interpretation. They indeed wish to persuade us, that the πρωτότοκος, or "*first created*," must be necessarily a being of the same rank and denomination with the rest of created beings. The original, however, when properly translated will bear no such interpretation. The very learned Bishop Horsley hath judiciously observed, that had the apostle intended to convey to us their idea, he would have used the word πρωτοκτιστον, and the genius of the Greek language would have required it. But by adopting the phrase πρωτότοκον πασης κτισεως, which is equivalent in signification to τεχθεντα προ πασης κτισεως, he distinctly points out the divinity of the Son of God as existing in the bosom of his father before all creation. It is thus likewise that Stephanus interprets the same sentence in Greg. Naz.

Upon the whole, it seems evident, that the most legitimate translation of this passage is the literal one, viz. "the first-born of all creation," which has met with the approbation of Doddridge, and accords best with the Greek original.

P. CAVANAH.

For the Christian Observer.

JOHN v. 37. "The Father hath borne witness of me. Ye have neither *heard* his voice *(attended to it)* at any time

nor seen *(discerned)* his εἶδος form, appearance;" compare Exod. xxiv. 17. (Septuagint) where, as in many other places of that version, εἶδος answers to the Hebrew מראה sight, appearance.

Our Lord had repeatedly declared, "If ye had known me, ye should have known my father also;" "he that seeth me, seeth him that sent me;" "he that hath seen me, hath seen the father." (John viii. 19. chap. xii. 45. chap. xiv. 9.) From which declarations, and the whole tenour of the context, which contains an accusation against the Jewish rulers for their blindness in not acknowledging Him whom the father had sent, I think it may be gathered that εἶδος refers to that appearance of God in the person of Christ, of which his appearance in the *Shechinah* was both a type and earnest, and which the Jews, to whom our Lord addressed himself, did not discern. (John ix. 41.)

The word *shape*, in our version, conveys to an English reader a declaration similar to that made by Moses, Deut. iv. 15, when he warned the people from making to themselves any image of the infinite and invisible Jehovah; which not being the error the Jews were then exposed to, does not seem to be the true import of the passage.

C. L.

To the Editor of the Christian Observer.

A FRIEND into whose hands the works of Soame Jenyns had fallen, was led to request my opinion of certain propositions maintained by that ingenious but paradoxical writer. A copy of my reply is annexed, and should you think its publication likely to be useful, you are at liberty to insert it in your work.

B. T.

I AM glad that the perusal of Soame Jenyns's works has led you to consider points, on which worldly sophistry is much employed to mislead the unwary. I quite agree with you in considering his doctrine of a future state of all intermediate degrees of happiness and misery between the highest and the lowest, as utterly unfounded and highly mischievous. It is founded on the speculations of human reason, in direct opposition to the word of God, on a subject, on which we cannot possibly speculate with any certainty or safety. Surely the divine government is a subject far beyond the grasp of our minds. What should we say of a little child who, in opposition to the express and clear declaration of its father, should venture to pronounce respecting the course of parental discipline, &c. "*this* is unworthy of him, that he threatens but cannot possibly ever carry into execution, &c. &c." Parents, nevertheless, are weak and fallible; and the distance between them and their children in mental powers will not admit of being compared with that between man and his Maker. It was by speculations in opposition to a divine command, that the serpent beguiled Eve. "Ye shall not surely die;" "ye shall be as gods, knowing good and evil." And speculations equally presumptuous and equally opposed to the declarations of the Almighty, have continued ever since to be engines of Satan, to prevent mankind from flying to the only remedy for the fearful evils brought upon them by that fall, which presumptuous speculations first occasioned.

But on what do S. Jenyns's views of the subject rest? On an assumption, that there is no broad line of distinction between the character of some of the righteous and some of the wicked. Now what is the grand discriminating feature in each of these opposite descriptions of men? With the religious the great ruling principle of conduct *is* to please God and to serve him, and all other principles are made subservient to this. With the irreligious, to please God and serve him *is not* the predominant principle, to which other principles are made to bend; but, if adopted at all, it is made to bend by turns to other principles, and is at best but secondary and subordinate. Now does it not appear at once, that there is a very broad and important line of distinction between these different characters? Would not a similar difference between two persons standing in the same relation in our human con-

nexions—between two wives, for instance, be thought in the highest degree important? If one wife loved her husband better than all other persons, and made her regard for others give way to conjugal affection; and another wife had not the greatest love for her husband, but made her duties as a wife bend to her affection for some other person, we should not hesitate for a moment to maintain, that there was an essential and marked distinction between these wives; and that their deserts were very widely separated. Why then do we not decide in the case which involves duty to God, as we should in that which regards duty to a husband? Are the claims of God to our affections and services less urgent than those of a husband to the affections and attentions of his wife? Surely in every point of view they are incomparably stronger, and therefore the illustration, which has been used, but very ill expresses the wide disparity between those who, in the main, possess towards God right dispositions productive of right conduct; and those, in whose hearts God has not the first place, and who make his service at best but secondary and subordinate. You remember how often the connubial connexion is introduced, in the prophets and in the New Testament, to illustrate the connexion which ought to subsist between God and man; but the sacred penmen seldom employ it for this purpose, without strongly pointing out at the same time its inadequacy to convey a just idea of the warmth of affection, and the perfect duty, due by man to his Maker, and of the demerit of fixing the affections more, or as much, on any other object, and of refusing or neglecting to be devoted to his service. It is true, man cannot see the heart, and say with certainty in every case, "This man is devoted to his God and Saviour, and that man is not." But the blindness of man does not alter the great discriminating features of character, which are perfectly visible to the all-wise Being, who is to pass judgment on his creatures. His prerogatives as a judge are not impaired by the inability of man to act as his assessor; nor are the rules of his government superseded by man's insight into character being so shallow and dull, that he cannot apply them to the cases of his fellow-men. He, whose eye penetrates the inmost recesses of every heart, doubtless is able to apply them, even if we were still less able than we are to distinguish the good from the bad. In great mercy, however, he has enabled us to distinguish between them sufficiently to convince us, that the distinction is perfectly visible to him, though we cannot see it.

Still, however, it is alleged, that "though the distinction between the individuals of these opposite classes be always great, yet it cannot be thought so great as that these should go to heaven, and those to hell." Will any mortal then dare to pronounce what is the exact demerit of sin, and what is the amount of its just punishment? Or, on the other hand, will any mortal dare to set limits to the bounty of God, and fix upon the greatest degree of happiness which it is right for him to bestow on those whom he sees to be proper objects of his favour? And yet, except these things are within the grasp of human ability, it is evidently impossible for man to say, that the difference between heaven and hell is too great to admit of our believing that God will make the one the abode of all the righteous, and the other of all the wicked.

How presumptuous are the reasonings, and how gross the self-delusion of man, when he questions the propriety of the divine proceedings, and the truth of the divine declarations!

If you look again at the part of S. Jenyns about Friendship, I think you will see, that it is less entitled to your approbation than you supposed. If friendship for one man precluded all affection for the rest of the species, there would be a colour for S. Jenyns's reasoning: but as this is by no means the case; and as we are ordered to love different persons (as parents, wives, &c.) in different degrees; and as Christ himself had a peculiar friendship for Lazarus and for one of his disciples; and as St. Paul has left us examples of similar predilections—S. Jenyns's position must be utterly abandoned.

To the Editor of the Christian Observer.

MUCH has of late been written against the sin of schism. But as the evil, it is to be feared, will still exist (for even wise and good men have differed, and probably will differ to the end of the world, about matters of church-government,) the next best thing that can be done is to try to lessen, as much as possible, the mischiefs resulting from this cause. Now the great evil of schism, as it has always appeared to me, and as the apostolic exhortations upon the subject sufficiently infer, lies in the occasion thereby administered to strife and debate, to discord and animosity; those fruitful sources of every evil work and temper which pollute the purity of the church, disturb its peace, and violate the great christian law of mutual charity. The only practicable remedy for these disorders, *rebus sic stantibus*, is admirably pointed out to us in the following petition of one of the special prayers appointed for the late fast day, and more than once adverted to, as it deserves, in the Christian Observer; "and give us all grace to put away from us all rancour of religious dissension, that they who agree in the essentials of our most holy faith, and look for pardon through the merits and intercession of the Saviour, may, notwithstanding their differences upon points of doubtful opinion, and in the forms of external worship, still be united in the bonds of christian charity, and fulfil thy blessed son's commandment of loving one another as he hath loved them."

Considering this language, Sir, as put into the mouths of the whole clergy of this land, and addressed by them to heaven on so awful an occasion, I cannot but regard it as a public and solemn disavowal on the part of our church, of such claims and pretensions as have been lately set up, and warmly contended for, by the Anti-jacobin and other writers; claims which, if they be founded, place the order and discipline of the Church of England among the "essentials" of christianity, divest those who are not of our communion of any covenanted right at least to "look for pardon through the merits and intercession of the Saviour," and make it impossible for us, consistently with principle and a good conscience, to be "united" with such persons "in the bonds of christian charity." Such a prayer, Sir, could not have been offered without offence to God, by the Jewish Church, under the Mosaic œconomy, with reference to any religious community, employing the ministry of a different order of priests from that of Aaron, or adopting any other rites of worship than those which were in use among themselves; though they had even been worshippers of the true God, and had worshipped him by sacrifices. The members of any such community, it is plain, must have been to all true Israelites "as heathen men and publicans;" and any acknowledgment of them as belonging to the Church of God, or any religious union and fellowship with them, as such, would have been a dereliction of principle, and must have involved the guilt of infidelity and apostacy. Precisely similar must be the predicament in which, as members of the established Church, we stand towards dissidents of all sorts amongst ourselves, if the episcopalian priesthood and worship be really of divine right, in that *absolute* and *exclusive* sense for which some churchmen so anxiously plead, and which, putting the established ministry on the same footing in point of authority with the Aaronical priesthood, invalidates, by unavoidable consequence, the functions of every other ministry exercised in these kingdoms, and consigns to "uncovenanted mercy" every description of persons who worship not with us. Such persons, it is evident, could no more be fit subjects of christian communion with us than the schismatical Samaritans, who sacrificed on Mount Gerizim, were capable of religious fellowship with the Jews. We might have good will towards them as men and as fellow-citizens; we might pray for their conversion as we do for that of infidels or heretics; but how we could, with any consistency, and even without impiety, pray to be "united with them in the bonds of christian charity," I must confess, I cannot see. Such a consequence —apparantly so uncongenial with a spiritual dispensation, which values the power of godliness more than the form;

so limiting the range of the great evangelical precept, which enjoins brotherly love among the disciples of the same master; excommunicating in effect the members of almost every other Protestant community except our own; making it sinful for a resident in Scotland, Holland, or Switzerland, to frequent the public worship of any of those countries, or to communicate with them—such a consequence, I say, Sir, forms an argument against the truth of the principle whence it is deduced, which alone carries full conviction to my mind. When I consider also the very different circumstances of the Jewish and Christian Churches, I see, in the typical nature of the Levitical institutions, and in the great proneness of the Israelites to the idolatrous practices of the surrounding nations, the obvious reasons of that strict confinement to one order of priesthood and one mode of worship, which then prevailed. In the circumstances of the Christian Church, however, I discern no reasons that should, *a priori*, induce me to look for such particularity in her constitution: on the contrary, I think I perceive, in the spirituality of the dispensation, in the different civil governments of different countries, and in the known condescension and goodness of the divine character, sufficient grounds to expect, that a latitude on the points in question should now be allowed, which, under the former dispensation, was plainly unnecessary and inadmissible.

I grant, Sir, that no reasonings *a priori* of ours are of any weight, opposed to the clear decisions of Revelation; but no such decision in this case is, or can be, adduced. For the exclusive establishment of the Jewish priesthood in the family of Aaron, I read in the Old Testament, indeed, the most precise injunctions, which could not be mistaken, which in fact never were mistaken; but in vain I search the New Testament for some declaration of the divine will, equally incapable of being misunderstood, establishing the exclusive claims now set up by many persons in favour of the episcopal ordination: and yet in like cases it is reasonable to look for like evidence, nor can we suppose that the Almighty would more respect the consciences of Jews than of Christians, by making his will, on so important a subject, plain to the former, while he has left the latter exposed to mistake—a mistake, upon the supposition here controverted, involving the most serious consequences.

Let me not, Sir, be misunderstood by your readers as hostile to episcopacy. God forbid! on the contrary, I venerate episcopacy. I think it the best kind of ecclesiastical constitution in itself. I doubt not, that it is the most approved of God. I am myself an episcopalian by choice, by principle, yet such an episcopalian as would willingly let other people be christians as well as himself; who desires to find, and thinks he has found, such ground to stand upon as will allow him to be a very consistent churchman, without unchristianizing all other denominations which bear the christian name, and holding sentiments respecting them which neither agree with the letter nor the spirit of that excellent prayer which we have all so lately offered; who, while he chooses for himself what he deems the most excellent way, thinks himself obliged to love, not as *heathen men* are to be loved, but "to love as *brethren*" all those that appear to him to be christians indeed; and who, as well in *testimony* as in *confirmation* of that love, would not scruple occasionally to join any who answer to this description in offering prayer and praise to their common God and Saviour, nor think that he committed a sin by hearing from the lips of a *Watts* or a *Doddridge*, though not episcopally ordained, an exhortation to the practice of their common christianity.

In a word, Sir, I am most willing to concede to episcopacy every claim short of an *exclusive* one. That it was an apostolic institution, and, consequently, that it has, in the most marked and decisive manner, the sanction and approbation of heaven, I doubt not. I am further well persuaded in my own mind, that it is that mode of church government which is most acceptable to God; because it harmonizes with every other institution which we know certainly to have proceeded from him, and best accords with those general rules which

the holy spirit has dictated for the due management of all things relating to the church, such as, "Let all things be done decently and in order:" &c. &c. in other words, because it adopts, perfect and entire, the principle of *subordination*, which both reason and experience attest to be the only solid foundation that will support the peace and good order of the world or of the church; while all other forms of ecclesiastical discipline adjust themselves more or less to the principle of *equality*, that abortion of pride and self-will, and most fruitful source of disorder and confusion.

But though upon these grounds I can give the most decided *preference* to episcopacy, I do not feel myself compelled to yield to it *that kind of claim* which is here under consideration; for the same reasoning which convinces me that the God of order best approves episcopacy in the Church, convinces me likewise that republican government in the state cannot be as acceptable to him as monarchy; yet with the most unequivocal preference for this mode of civil government, I could conscientiously comply with a different order of things, were I to find it established in the country where I live. I would certainly choose to live under a monarchy, but I should not deem it unlawful to obey a republic. I believe the former to be more agreeable to the will of God, yet I do not doubt that the subjects of the latter should "submit themselves to the powers that be, as ordained of God;" all government, as such, being his ordinance, though one species of it be less acceptable to him than another.

But it will be thought, perhaps, that a very different conclusion must of necessity follow from my other admission —that episcopacy is an apostolic institution. On this argument, I believe, the advocates of the opinion I am combating chiefly rely; but (to omit other answers) I have always thought the argument a bad one, because it proves too much; for if episcopacy be absolutely indispensable and essential to the very being of a Christian Church, because instituted by the apostles, will it not follow that every other order and institution, originating in the same high authority, is equally indispensable and essential? and, if so, I am bound in conscience to renounce the communion of the Church of England itself; not indeed to turn Presbyterian, Independent, or Methodist, but to go in quest of a church, if such an one may be found, in which the apostolic institutions of *love-feasts*, *deaconnesses*, *the holy kiss*, *cum multis aliis*, are yet respected and observed.

But at all events, Sir, the question of their truth or falsehood apart, can those high pretensions which, under the authority of some respectable names, appear to be gaining ground among us, and bid fair to be soon considered as the test of orthodoxy in matters of church discipline, be with *any consistency* adopted by the members of the Church of England? This is a question which seems not to have been adverted to, and yet surely is well worthy attention in this argument. To me it appears that they *cannot*; for in adopting them, if I am not greatly deceived, we must criminate the sentiments and conduct of our forefathers, condemn our own practice, and bring into great doubt and uncertainty (to say the least) the validity of the ordination of many of our present bishops and clergy. I will mention very briefly a few of the facts which, to my mind, substantiate these allegations.

1. The correspondence of our reformers with those of the continent furnishes indisputable evidence, if my memory may be relied on (for I have not the proper books at hand to refer to,) that the latter were regarded by the former as fellow-christians, and their churches allowed to be true members of the great christian community: a further proof of which may be found in the settlement of Bucer, Fagius, &c. at our universities as professors of divinity, though, of the number of these great men at different times invited over to this country, some had certainly received Lutheran or Calvinistic ordination.

2. Instances occur in our ecclesiastical history of persons among ourselves, who had received similar ordination, being permitted, nevertheless, to

officiate as ministers in the established Church. One strong instance, more immediately in my recollection, is the case of Walter Travers, as related in Walton's Life of Hooker, who was suffered by Archbishop Whitgift to preach as afternoon lecturer at the Temple Church, both before and after the great Hooker was appointed master, though suspected, and even known, to have been ordained by Cartwright and others at Antwerp. It is true, he was afterwards dismissed; and this cause, among others, was, I believe, alleged by the archbishop for his removal: but yet, I think, it is evident upon the whole of the narration, that, had Travers carried himself peaceably and conformably in his situation, no dismission on the ground merely of the irregularity of his ordination would have taken place. It is observable, that Hooker himself never seems to have scrupled officiating in company with this man, as he surely would have done had he thought him disqualified for the duties of the christian ministry by his ordination; and yet that ordination was not only *non-episcopalian* but *schismatical*.

The present practice of the Church of England indeed is different, and that practice may be both accounted for and vindicated on prudential considerations; as the avoiding of confusion, and establishing of uniformity, very desirable in all societies, and without which experience had proved, that the peace of the church could not be preserved. But I see no sufficient grounds to infer from this change of internal regulation any persuasion either in the minds of those with whom the measure originated, or of our present rulers by whom it is maintained, of the absolute invalidity of other modes of designation to the sacred function.

3. This conclusion, as it respects the present governors of our Church, is supported by the striking fact that many of them, in their capacity of directors of the Society for promoting Christian Knowledge, employ (as their predecessors have done for a long time past) Lutheran ministers on their foreign missions, whose ordination (if my information be correct) would not qualify them to exercise their ministry in our churches, but which, however, is held to be valid in itself, as this fact attests, by those whose judgment in such matters cannot very modestly be questioned

4. There have been several bishops and archbishops of our church, at different periods, who received their baptism from the hands of non-conforming ministers, and who, consequently, if the functions of such men be of no validity, were never baptized at all; who therefore lived and died in an uncovenanted condition; and this being the case, must not every act they ever performed, whether as deacon, priest, or bishop, have been completely null and void? For I take for granted, Sir, that a man must first be a *Christian* before he can be duly qualified to act as a Christian *minister*; that what illegitimatizes his claim to the first character, must *a fortiori* nullify his pretensions to the greater; that no man can invest another with the privileges of any corporation, who is not himself previously a true and lawful member of the same society. These I take to be nearly self-evident principles, and if so, where are we all, Mr. Editor, if the patrons of the exclusive system be in the right? For aught I know, there may not by this time be one true minister or christian left in this nation, and while some of us are charitably committing our dissenting brethren to "uncovenanted mercy," we may all to a man be in the same predicament ourselves!

5. There is another fact which I know not well how to reconcile to this scheme. It is a fact of daily occurrence in various parishes of this kingdom, and particularly in market towns. Wherever the Dissenters have no burying grounds of their own, they constantly bury in our churchyards, and the funeral service of the Church of England is as duly read over them as over her own members. Is not this acknowledging them to be members of the *Christian Church*, which, by the hypothesis here resisted, they are not.

To refer again to the admirable prayer quoted at the beginning of this paper may seem needless; but I cannot help once more noticing in this place, how incompatible the spirit which it breathes is with an opinion that would confine

christianity within the pale of the established Church. That I am not mistaken in this sentiment, is proved in a manner I had not anticipated, by the offence conceived against that portion of the fast service by the writers of the Anti-jacobine Magazine, and by the refusal of Mr. Daubeny and his colleague to read it. This very curious and interesting information was given me by your publication, when I had written the greater part of this paper, and it comes in opportunely to support my argument. Upon the whole of these premises, then, I venture to conclude, that the ground which is taken by Mr. Daubeny and his adherents, is ground unknown to the English Church, which she has never assumed to herself, which has not been assumed for her by her warmest and ablest advocates, and which therefore no one is now compelled to adopt in order to maintain consistency of character, or prove himself a faithful and upright member of her communion.

It has sufficiently appeared, Sir, in the progress of the foregoing discussion, that the subject is of great *practical* moment, and on this ground only I offer it to your useful work, which certainly distinguishes itself among the publications of the day for its candour, impartiality, and pre-eminent regard to practical religion. Of practical religion love is the vital principle, and how hostile to it then is the doctrine that has been now considered; a doctrine totally subversive of that love and union which ought, in spite of non-essential differences, to subsist among the common disciples of the Prince of Peace. On the contrary, it makes such union impracticable; it teaches disunion upon principle; it builds up a wall of separation, that forbids all approach to each other on pain of violating conscience, and incurring the displeasure of heaven.

The same consequences, indeed, it is just to remark, are chargeable on the opinion of such of our Dissenters as believe the Church of England (like your correspondent *Sectarius Pacificus*) to be a limb of Anti-christ, and consequently no true Church of Christ. These gentlemen turn the tables with a vengeance on the author of the Guide to the Church, and those who adopt his doctrines. I am content to leave the two parties to settle the difference between themselves, professing myself so much a friend to the cause of christian charity as most sincerely to wish that neither may have many disciples. For my own part I glory in calling myself a member of the Church of England, but still more in bearing the name of

A CHRISTIAN.

To the Editor of the Christian Observer.

As you are no less a friend to the *decorum* than to the *sound doctrine* of the Church of England, I presume to send you a few remarks on a custom which is sadly prevalent in many parishes, and of which I have myself perceived the injurious effects for many years. The custom to which I refer is the very indecent one of coming into the Church in all parts of the service. Now, to say nothing of the disrespect and disregard which this shews towards the order and liturgy of the church, it appears to me to be, and indeed I too well know it is, productive of very bad consequences in many respects. The solemnity of the service is thereby greatly disturbed; while the noise of clanking pattens, the opening and shutting of the doors of seats, or going up into the galleries, break in upon that silent attention of the mind which is essential to communion with God, and consequently to the benefit and comfort of divine worship. By this irregularity also, the very *finest* and most *striking* parts of our Church service are *lost*; I mean the general confession which stands at the beginning of the service (a form of words which, though not *divine*, has been the admiration of every age and denomination of *sound* Christians); that declaration also of God's pardon to penitent sinners, which the minister pronounces immediately afterwards;* and

* I have often been surprised at—what shall I call it? the *blind* or the *inveterate* prejudice of those, and some of them men of sense and piety, who have objected to this part of our church service (because it is called the *absolution*,) as though the *minister* took upon *himself* to absolve the sinner. Not at present to enter at all into the question of the *power*, this part must stand clear of objection to every *candid* mind, as the minister only declares that "*He* (GOD) pardoneth and absolveth," &c.

frequently (for in some places the people continue to come in even to the very time of the sermon), those portions of the divine treasury of christian experience, the book of Psalms, and of the Old and New Testament, which may happen to be read, together with many of the benefits which are designed to be conveyed, and which might be derived, from a proper attendance on the means of grace.

These things, Mr. Editor, are exceedingly grievous to my mind, and to the minds of many others, my brethren, who mourn over the same evils. I have very often spoken to my congregation on the subject both from the desk and pulpit, but am sorry to say with little effect. They are so accustomed to irregularities of this kind in other places to which they occasionally resort, that all I can say has no influence. A few, indeed, may be more careful for a Sunday or two, but, in a very short time, all is as before. The great misfortune is, that there is no *convincing them* of the *evil* of the practice. They do not, indeed, defend it; nay, they will acknowledge it not to be right, but still they shelter themselves under some frivolous excuse, nor do they seem to feel that they have been guilty of any thing *materially wrong*.

Surely it shews a very defective state of things, when people can esteem it a matter of indifference, whether they are present to hear the scriptures read, and to join in addressing God in prayer and praise; and when they regard all that is essential in public worship as comprised in that which more immediately depends on the abilities or understanding of the preacher. I much fear, that it is, more than they are generally aware of, a love of something *new*, which leads them thus to undervalue the good old form of sound words, compiled at first, and approved of, through ages of the church, by its brightest ornaments, and to account it as the Israelites did the manna, but as *light bread*.*

I shall be happy if this letter should be of any service, and I would recommend to every person of influence to do his utmost to discourage and repress the evil, to which I have adverted, big with consequences more serious than is generally supposed.

PHILO ECCLESIÆ.

To the Editor of the Christian Observer.

NOTHING can afford a more mortifying proof of the weakness and inconsistency of human nature, than the acrimonious spirit so often displayed in religious controversies by the disciples of the meek and lowly Jesus, in opposition to the example and precepts of their Lord.

If we are taught, that whosoever shall keep the whole law, and yet offend in one point, is guilty of all; if the servant of the Lord is forbidden to strive, and commanded to be gentle unto all men, apt to teach, in meekness instructing those that oppose themselves; if to love one another be the distinguishing test required of his disciples by Christ himself, great indeed must be that self-delusion, which can induce men to imagine that they are promoting the cause of christianity, whilst they are offending against the law of charity. To such our Saviour might say, as of old to Saul of Tarsus, I am Jesus whom ye persecute. The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned, from which some having swerved have turned aside unto *vain jangling*, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm.

Far be it from me to recommend

* The defect here noticed, I would observe, is at least equally chargeable on the Dissenters and Methodists. Indeed I am disposed to ascribe much of the slovenliness and irregularity, which are visible in our churches, to the influence which their sentiments and example have had upon such of our own people as are in the habit of communicating with them on religious subjects, and of occasionally attending their places of worship. When the notion is once imbibed, that nothing has life in it which is not extemporaneous, and that the church service is therefore a mere dead thing, a matter of form, however attentively or devoutly it may be performed, the effect will be, that the people, whether they come to church sooner or later, will be perfectly satisfied if they are but in time to hear the sermon.

indifference in the cause of religion. I know the obligation earnestly to contend for the faith, which was once delivered to the saints. I know who said to the angel of the Church of Laodicea, because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Zeal in a good cause has ever been deemed commendable; and zeal in the cause of christianity is a duty of indispensable obligation. Those who undertake to explain and enforce the doctrines of salvation are bound to express their convictions with earnestness, and to declare the revealed truths of eternal and universal concern with all boldness and sincerity, consulting the honour of God, and looking to the salvation, not to the praise, of men.

But the plea of zeal will not justify defamation, it will not authorize unfounded insinuations against the principles or morals of an antagonist, and it furnishes no cause for the language of irritation or unfounded reproach, for invective or sarcasm. The difference between pious and intemperate zeal is aptly and elegantly illustrated by Jortin; the former, he compares to the gentle flame which innocently played round the hair and temples of Iulus; the latter, to the autumnal star of Homer, whose

"————burning breath
Taints the red air with fevers, plagues, and death."

Let me quote on this subject a striking passage from a work attributed to Hales of Eaton.

"St. Chrysotom excellently observeth, that the prophets of God and Satan were by this notoriously differenced, that they which gave oracles by motion from the devil did it with much impatience and confusion, with a kind of fury and madness; but they which gave oracles by divine inspiration, gave them with all mildness and temper. If it be the cause of God which we handle in our writings, then let us handle it like the prophets of God, with meekness and moderation, and not in the violence of passion, as if we were possessed rather than inspired."

It may be affirmed with truth, that controversial asperity and violence scarcely ever fail to defeat the end for which they are used: instead of producing good in any instance they have been productive of most extensive evil, and if it were possible for the gates of hell to prevail against the religion of Christ, they would indeed have prevailed in this way.

But the evils arising from the use of acrimonious intemperate language in religious controversies are so various and prejudicial, that I cannot refrain from more particularly enumerating some of them.—First, It is a cause of offence and uneasiness to all serious humble minded christians, who feel the obligation of keeping the unity of the spirit in the bond of peace.—Secondly, It abridges the usefulness of a writer. Our confidence in an author is often proportionate to the respect which we entertain for him, and that respect will be insensibly heightened or lowered as we find him adhering to the principles which he professes, or deviating from them.—Thirdly, It excites a spirit of disunion and hostility amongst the professors of the same faith, the followers of the same Lord. The intemperance of a writer often communicates itself to his readers, whether they take part with him or against him. His readers communicate their feelings to others; an intolerant spirit is disseminated, and parties are thus formed, of which the leading principle is hostility to each other, to the real injury of the christian cause. —Fourthly, It affords a triumph to infidels, who malignantly ascribe to the religion of Christ, consequences which only result from a culpable violation of one of its most prominent injunctions; and some, perhaps, may have been deterred by it from that examination into the truth of christianity, which might have ended in conviction.

Let me seriously then recommend to every controversialist, who feels himself liable to the censures implied in these observations, to consider the alarming and extensive responsibility of a conduct, which is equally condemned by the word of God and the judgment of mankind.

It may be proper here to add a few words on controversy itself. Experience unhappily shews, that there is something in the very nature of it, which has a tendency to exasperate the mind, inflame the passions, stifle the emotions of benevolence, and substitute a spirit of wrath and enmity for that of christian meekness, forbearance, and love. Few writers are sufficiently schooled in humility to peruse, with temper, strictures upon their opinions and arguments; to weigh them candidly and dispassionately, or what is harder still, though a duty, to acknowledge their errors. The offspring of our intellect is often almost as dear to us as that of our bodies. With this experience, which the writings of all ages have verified, how cautious ought every theologian to be, before he exposes his writings to the criticisms of the public; with what severity ought he to scrutinize his motives, and probe his temper, lest incautiously drawn into the vortex of controversy, he should make shipwreck of his faith. If zeal for Christ, and an anxious desire to promote the eternal happiness of his fellow-creatures, be the laudable motives which induce him to become an author; let him reflect, that he is liable to have his opinions discussed, his arguments contradicted, and his learning and talents perhaps arraigned and impeached. Let him then seriously ask himself, whether he is sufficiently armed with humility to undergo these trials without loss of temper; whether he possesses candour to admit the soundness of arguments, which he cannot refute; or to be grateful for the rectification of his errors or ignorance. If his motives be such as he professes and supposes, no intemperance of his adversary, no censure of his opinions, should be able to extort from him an angry reply, or querulous appeal; and an adherance to them should induce him to acknowledge and correct any mistakes into which he may incautiously have been betrayed. But should he find his mind agitated by anger and vexation, or tinctured with malignity, he may conclude that the purity of his motives has not been such as to prove a sufficient preservative from yielding to the infirmities of his nature; and instead of answering his opponent under the influence of such disorder, he would act more in the spirit of a wise man and a christian, by praying to God to compose the turbulence of his passions.

But all who commence writers, or engage in controversy, cannot plead the pure and simple motives of wishing only to do good to others. It is now, as it was in the days of the apostles; if some preach Christ of good will, others preach Christ even of envy and strife. Upon such I fear my arguments will fail to make any impression: I must, therefore, commend them to God, sincerely pitying them, and deprecating the injury which they may occasion to the christian community.

It might be a useful rule for every controversial writer, before he publishes his work, to ask himself, what shall I think of this work in my dying moments? Is there nothing said in it, which I shall then wish unsaid? It will be an awful consideration at the hour of death, that we have done mischief, which it is no longer in our power to redress; and which may be felt by thousands yet unborn. How many have died with this burden upon their consciences.

We are told by supreme authority, that every *idle* word that men shall speak, they shall give an account thereof in the day of judgment. It behooves every man, but the controversialist in particular, to reflect on this solemn admonition, as a salutary restraint against every expression dictated by enmity, pride, envy, wrath, malice, or uncharitableness: nor ought any one to engage in controversy, who cannot in a good measure control these passions. The triumph obtained in a theological contest will avail little in the terrible day of the Lord, when every secret thought, as well as every word, will be brought into judgment. The number, abilities, or rank of our admirers, flattering as it may

be to self-importance now, will contribute nothing to our comfort; the dogmatism of learning, or the pride of sectarianism, will add in no degree to our future happiness. "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven," "prophecies they shall fail, tongues they shall cease, and knowledge it shall vanish away," but "charity never faileth."

And now, Mr. Editor, permit me to say a few words to yourself. I neither accuse you of a disposition to controversy, nor of having violated its laws; on the contrary, I acknowledge with much satisfaction, that in the commendations or strictures, which your office obliges you to bestow upon authors, you have observed the golden rule of impartiality, in a manner which proves you attached to evangelical truth, and not to a party. Your publication, which I know to be extensively read, and which I believe has produced much good, would, in my humble opinion, be still more extensively useful, if controversial subjects were still more avoided. This, however, I admit may be very difficult.

With respect to myself, I confess to you, that before I read your publication, I knew little of Calvin or Arminius beyond their names; and I am equally ready to acknowledge that the information which I have incidentally acquired of their differences, through the medium principally of that part of your work which is dedicated to the review of books, has added little to my religious knowledge, my faith, or my charity. I see, however, that those who choose to call themselves Arminians and Calvinists, have taken offence at your supposed predilection for one or other of the divines, whose doctrines they espouse; a satisfactory proof, in my opinion, that the fault is rather in their feelings than in your writings.

Be that as it may, I shall beg leave to recommend to both the following passage from an author, whom I have already quoted.

"I will give you one instance, in which, at this day, our churches are at variance. The will of God, and his manner of proceeding in predestination, is undiscernible, and shall so remain until that day, wherein all knowledge shall be made perfect; yet *some* there are, who, with probability of scripture, teach that the true cause of the final miscarriage of them that perish, is that original corruption that befel them at the beginning, increased through the neglect or refusal of grace offered. *Others*, with no less favourable countenance of scripture, make the cause of reprobation, only the will of God, determining freely of his own work, as himself pleases, without respect to any second cause whatsoever.

"The authors of these conceits might both freely (if peaceably) speak their minds, and both singularly profit the church; for since it is impossible, where scripture is ambiguous, that all conceits should run alike, it remains that we seek out a way, no so much to establish an unity of opinion in the minds of all, which I take to be a thing likewise impossible, as to provide that multiplicity of conceit trouble not the church's peace. A better way my conceit cannot reach unto, than that we would be willing to think that those things, which with some shew of probability we deduce from scripture, are at the best but our own opinions; for this peremptory manner of setting down our own conclusions, under this high-commanding form of necessary truths, is generally one of the greatest causes which keeps the churches this day so far asunder; whereas a gracious receiving of each other, might, peradventure, bring them nearer together."

MODERATOR.

To the Editor of the Christian Observer.

I ADMIRE, in general, the sentiments of your correspondent Margery, (p. 26); but I question the propriety of her calling on you to expose the irreligion and vice of boarding schools; because, as she never placed any of her daughters at school, her opinions respecting the tendency of school education, probably arise either from prejudice or from imperfect information.

Most children dislike school, and are apt to make such unfavourable reports of it as they think likely to prevent their return thither. We should be cautious, however, in giving credit to the representations of children, who, it must be allowed, are very inadequate judges of the subject, and who may likewise be under a strong temptation to deceive.

I am induced to trouble you with these remarks from a sense of justice, as well as from motives of gratitude; for I cannot forget that to the governess of the school, at which I happened to be placed, I am indebted, under God, for my impressions of the paramount importance of religion. At twelve years of age I was sent to school, where I learnt, for the first time, that I was accountable to God for every part of my conduct, and bound to perform every action, however trivial, from a sense of the obligation under which I lay to love and serve him. At this school I remained four years, during which time I had the happiness of seeing religion constantly kept in view, and of hearing it pointedly enforced as the principle which ought to govern our lives. I was taught to read the scriptures daily in private, a practice which at length became not only habitual, but delightful to me. The Sunday I learned to consider not as my own day, which might be passed in idle visits, but as a day to be peculiarly appropriated to religious uses; and in order to make it profitable, I was provided with a variety of instructive books, and was taught also to repeat and sing psalms and hymns. Our governess would allow none of her scholars to shorten the Sunday by walking out, except to church: indeed we seldom found the day tedious, for she was even more affectionate and enlivening on that day than on any other; its employments were congenial to her own mind, and she endeavoured to inspire us with a similar taste. Our preparation for the Sunday began on the preceding morning. A chapter of the Bible was read to us, and made the subject of some religious instruction, such as I am sure your correspondent Margery would approve; and any improper temper or conduct, which had been noticed during the week, was kindly, though distinctly, pointed out and censured; a custom which was of great benefit to many of us.

I do not mean to affirm, that equal advantages are to be enjoyed in many schools; but in most, if not in all, some form of religion is kept up, such as morning and evening prayers, going to church on Sundays, &c. observances which young people too frequently see to be wholly disregarded at home. The question, therefore, is not whether schools are unexceptionable, or whether, in some cases, a home education may not be more advantageous; but whether, in general, schools do not afford better means of religious instruction (scanty though they may be) than are to be found at home.

Another considerable advantage in schools is the plainness of the table. In many families, especially in the middling ranks of life, the tastes and appetites of children are indulged to a very improper excess. Something, therefore, is attained by school discipline in this very important particular.

But I dare not trespass longer on your time. I shall therefore only add, that as the sentiments of the Christian Observer on education will be likely to have great weight, justice and gratitude induced me to point out the obligations I owe to one school, my attendance in which I consider, and I believe I shall have occasion to consider to all eternity, to have been an inestimable blessing. I am conscious it is very unfashionable to speak favourably of a boarding school education; but yet, as you are an enemy to unfounded prejudices, I trust you will insert this letter, which comes from one who entertains the highest sentiments of respect for your useful labours. ANABELLA.

To the Editor of the Christian Observer.

THE complaint of M. T. H. (p. 19), has induced me to suggest another remark, which has sometimes unseasonably occurred during the performance of the very same part of divine

worship. What I allude to is, as it appears to me, an injudicious and unnecessary mutilation of the Lord's Prayer by some clergymen, who choose to connect the first sentence of it with the collect before sermon, in the following manner:—" through our Lord Jesus Christ, who hath taught us to call thee our Father, which art in heaven," &c. Now, though none of the words of the Prayer are actually omitted, yet those now mentioned, being in their grammatical construction entirely appropriated to the former sentence, cannot also be used, as they were designed to be, as an invocation to the Almighty: the prayer therefore commences, somewhat abruptly, with the words—" Hallowed be thy name, &c." Thus, for the sake of what is probably deemed a more graceful connection, the preacher detaches from that most excellent pattern of prayer an address to the Divine Being, highly proper in all our supplications, and which might perhaps have been dictated, on this occasion, for the very purpose of inspiring us with a degree of filial confidence while we are offering up the subsequent petitions.

Y. Z.

MISCELLANEOUS.

Extracts from an Unpublished Tour on the Continent.

(Continued from p. 25.)

LAKE OF THE FOUR CANTONS.....URSEREN L'HOSPITAL.

After an ascent of five or six hours over falls of water, precipicies, torrents, &c. I reached a valley of an hour long, where the majestic wonders of the Alps began to appear in all their terror. They were, to appearance, hewn out of one enormous rock, which rose perpendicularly on each side to the height of five or six hundred feet. Not a tuft of verdure was to be seen. A few blades of grass peeped here and there out of the stony crevices, but for want of proper nourishment were turned to a brownish hue, shaded only with a few faint stripes of green. Towards the farther end the valley grew narrower and narrower, and at length was so very strait that the road is cut out of the solid rock and arched underneath to prevent its falling in. Near two hundred feet beneath this precipice rolls an immense torrent, which, passing through the middle of the valley, rushes down into the plain, and forms the *Lake of the Four Cantons*. In this place its bed appears to be formed of one smooth solid stone, which it has doubtless, excavated out for itself in the course of ages, though the gulf must have been originally formed at the general inundation of the world. It should seem as if nature designed this enormous cleft as an insurmountable barrier between the Alps of Switzerland and Italy.

But as we had been before engaged in contemplating *her* wonders, we were now to admire the force of human art. The wit of man has overcome every obstacle that threatened an eternal separation between the Cantons and the Levontina. Across the gulf is thrown a bridge of a single arch, whose two extremities rest upon two vast mountains, and form an easy communication between them. The height is so excessive, that one cannot without terror look down upon the water beneath. The water rolls with such violence, and dashes with such fury against the rocky fragments, that the foam raises an artificial shower, which, notwithstanding its depth below me, reached to the precipice on which I stood and sprinkled my clothes. While I was surveying the stupendous construction of the bridge, and wondering how any scaffolding could be fixed, or where any workmen could be found sufficiently bold for so tremendous an undertaking, I could not help admiring the appositeness of the name. The ancient inhabitants of the country doubting, perhaps, the sufficiency of human skill to effect so great a work, and of course ascribing it to some superior power, call it in the German language *Der Teufel Bruch*; which name it has borne ever since. Mankind is, doubtless, indebted for this beneficial contrivance to the genius of that extraordinary man, who first planned and executed this wonderful road over the mountains, for he passage of his conquering army;

I mean the first and greatest emperor of the Roman world. A small ascent from the bridge brought us to a huge and lofty rock, which rose up before us, and seemed to announce a *ne plus ultra*; but, on our nearer approach, we perceived a subterraneous passage cut through it, fourscore paces in length, and so high that a man on horseback may easily pass. It must have been from cutting such a passage as this, that Hannibal obtained the reputation of melting his way over the Alps with vinegar; if so, the story need not be considered so fabulous as it generally is; for one can easily conceive, that the African general might successfully make use of some acid liquor, in order to soften the stone, and render it more easily subject to the tool of the workman.

At the end of this passage one naturally expects to be entertained with scenes of a wilder and ruder cast, if possible, than those we had already beheld. But in this we were agreeably disappointed, and not a little surprised to find ourselves on the edge of a verdant plain, watered by a beautiful river, adorned with three elegant churches, and interspersed with a variety of wooden cottages. This vale appeared to be four miles in length and one in breadth, and contains four villages; at one of which, *Urseren l'Hôspital*, we took up our abode.

Although this vale appears at the present fine season so beautiful to the eye, when contrasted with the rough and barren rocks, through which we had just passed; yet the inconveniences to which it is liable are so considerable, that one must wonder how any human creatures would choose to fix their residence in such an unfavourable spot. During eight months of the year they suffer the rigours of the winter to the utmost degree, and to add to their misfortunes, they are entirely destitute of timber and firing, with which other parts of the mountain are abundantly supplied. Industry, however, in some measure overcomes this inconvenience; their wood for building they fetch from the country below, with much labour; for they cannot make use of carriages on account of the danger and narrowness of the road, which will scarcely admit of two horses to go abreast. I should mention that this valley produces one solitary grove of pines, which stand on the slope of a hill, and ornament the plain; but these pines are esteemed as sacred as those of *Ida*, and I am persuaded are more secure; for they are situated under a lofty glacier, and form a temporary barrier against those dangerous *ava-lanches*, which, at certain seasons of the year, are continually falling, and threatening destruction to the villages below; and which, should the age of the world be prolonged a few centuries more, must inevitably lay the whole plain in ruins.

Yet, with all these disadvantages, the inhabitants are blessed with as much happiness and content as this world can bestow; they are remarkably obliging and honest, and seem to be strictly conscientious in performing the duties of their religion.

I cannot help mentioning two circumstances on which I grounded this opinion. As I passed through the village where I slept, I observed the doors of the church were open. Curiosity prompted me to enter; the priest was celebrating the daily vespers, a few lamps shed a glimmering light around the altar, and enabled me to discover the number of persons assembled at their evening devotions; as near as I could guess they amounted to at least a third part of the whole parish. Those who are in the least acquainted with the state of religion in Roman Catholic countries will look upon this proportion as somewhat extraordinary.

The other circumstance was still more remarkable. As we retired to our respective chambers, our honest hostess called her two daughters and the rest of the family to assist at public prayers, which I afterwards was told is a common custom in this part of the mountains.

These circumstances, though not, perhaps, convincing proofs of genuine piety, were yet sufficient to give me rather high ideas of Alpine devotion,

especially as I found, throughout the whole of my journey, so few Catholics whose conduct answers to their profession. In the more civilized parts of the continent, where the Romish religion prevails, few are to be found, from the nobleman to the peasant, from the woman of fashion to the chambermaid at an inn, who do not turn into ridicule the apostolical, as well as the superstitious, doctrines and ceremonies of their church.

(To be continued.)

To the Editor of the Christian Observer.

I HAVE observed, in reading the last Edinburgh Review, that a new machine has been invented by the Earl of Stanhope, which is called "*A Machine for reasoning by.*" This machine, if I understand its nature right, must surely prove of signal use both in extending the general science of this country, and in advancing our religion and morals, and it therefore becomes a subject worthy of the notice of the Christian Observer.

We live, Mr. Editor, in an age of astonishing improvement; and I should not wonder if by establishing, in the first place, those doctrines of materialism which prove the soul to have all the properties of body; and then, by giving to the material soul the proper impetus through the means of mechanical instruments, we should learn to dispense with the services of the clergy, and to spare the necessity of all moral exertion. Nor should I be much surprised if we were at length to arrive at the happy point of being able, through the largeness of that stock of "machines for reasoning by," which our extraordinary wit and diligence will have provided, to exempt our posterity from the burden of thinking upon every topic; a hope in which I am persuaded that the ingenious Earl participates: and, I doubt not, that it is by the progressive and indefinite substitution of the operations of mechanism in the place of the exertions of mind, that we shall best exemplify the modern doctrines of man's perfectibility.

The machine to which I have alluded, as I find by the Edinburgh Review, is deemed "a contrivance of singular utility" by a French gentleman of the name of Pictet, a philosophic traveller, who seems to have visited his lordship. The Frenchman is perfectly serious in his approbation of it, though he admits "that, notwithstanding the great pains which the noble inventor took to explain it to him, he does not pretend perfectly to understand the principle on which it is constructed."

Without pretending to vouch for the present perfection of the machine in question, which I suspect that his Lordship himself may have found a little eccentric and irregular in its operations when applied to political ratiocination, allow me to mention to you a few of the uses to which I should be glad to turn it, supposing its credit to be established, and his Lordship, after having obtained the patent for which I presume that he will apply, to sell his article in sufficient quantities and at a reasonable rate.

I have several friends in my eye, to each of whom I am determined, in that case, to make a present of "a Machine for reasoning by." For example, I know a lady in gay life who supposes herself to possess more than ordinary benevolence, and yet makes *a point of conscience*, as she calls it, of giving nothing to the poor. We had, the other day, a long argument about a case of charity which I recommended to her. The lady observed that the true mode of assisting the lower classes was to furnish them with employment, and she insisted that by a purchase which she had just made of some beautiful muslin, some delightful lace, and some superb china, for which she had paid what she termed a most prodigious price, the poor were much more effectually served than if half her fortune were bestowed upon them. I fairly admitted that all that almsgiving which promotes idleness is the reverse of true charity; but I proved most distinctly, as I thought, that by the exercise of bounty in the case in question, indolence would be prevented and not encouraged, since the poor creature for whom I pleaded was in want of a little

stock of materials on which to exert his industry; and I added that the purchase of this stock of materials would encourage industry in the fabricators of those materials, as effectually as the purchase of muslin, lace, or china, would encourage industry in the fabricators of those articles. The lady remained quite unconvinced. She returned to her first observation just as if no answer had been given to it, and then flew to three or four other arguments against giving money to the poor, which were equally inapplicable. This lady is deemed a woman of sense, and yet she argued, I assure you, in a manner surprisingly inconclusive. She is therefore one of the persons to whom I am inclined to send "a Machine for reasoning by."

I shall also transmit one to another acquaintance of mine, who is a merchant. He lately lost a large sum through the villainy of a man who had the appearance of being particularly pious; and he has ever since been of the opinion, that all persons who pay much attention to religion have some knavish end in view. I have repeatedly reasoned this point with him. I have demonstrated to him how illogical it is to deduce so general an inference from one particular case. But my friend is immoveable. He has no patience when he talks on this subject; and when his temper fails, he possesses no more power of arguing than an idiot. He clearly, therefore, stands much in need of "a Machine for reasoning by."

I have a third friend, who fell lately as he was riding and broke his collar bone; and he has in consequence been confined near three months to his chamber. I thought it an act of kindness to visit him in his bed room, and I there heard him consume a full hour in relating the immense pains he had taken to provide himself with a horse, which should carry him with perfect safety. "But I now find," (added he with some peevishness) "that the more care one takes the less luck attends one, and therefore I am determined for the future to use no pains whatever about any thing." Now the truth is, that my friend is not so good a judge of horses as he thinks himself, and that he trusted too much to his own skill, in the purchase of the horse which fell with him; so that his *ill luck*, as he is pleased to term it, is no other than the natural result of his having followed his own conceit; and it is so considered by one or two knowing grooms with whom I have talked about the accident. My friend, however, is so perverse as to infer, from this very event, that there is no connection between causes and effects, and no advantage in resorting to the most prudential means of accomplishing any object. "A Machine for reasoning by" might surely be beneficial to this gentleman.

I have a fourth friend whose case a little resembles the last, but is much more serious. It is that of a man who is not without a knowledge of religion; but he is the slave to some ungoverned passions. He says that he has used every means of conquering them, but having found the conflict unavailing, he purposes, for the future, not to trouble himself so much on the subject, hoping to succeed better by proceeding on a laxer system. I have urged in this case somewhat in the same manner as in the former, that ill success is the consequence not of our using means, but of our contenting ourselves with such means as are improper or inadequate; and therefore that it is by doubling our diligence, not by relaxing in it, and also by giving a better direction to it, that the final victory is to be achieved. I have argued most seriously with my friend on this momentous topic: I have appealed to his reason, to his common sense, to his conscience, and to some of the plainest passages of scripture: I have exhorted him, among other things, to change the circle of his companions, and to remove to a greater distance from the scene of the present temptations; but he is not for this mode of endeavouring to overcome his difficulties. Still, however, he is an occasional hearer of sermons, but I suspect that he is on the watch for any expressions in them which may

seem to favour a life of presumptuous negligence. I sometimes think, that he will set himself free from his remaining scruples by turning Atheist or Deist; sometimes that he will adopt the common lax divinity; sometimes that he will go among the Enthusiasts; sometimes that he will join those who unite high doctrine with low practice: and indeed, as he possesses some religious knowledge, my chief expectation is that he will take the last mentioned course. He is already grown exceedingly fierce and dogmatical on some difficult points of theology, and is just as vain of his discernment in these points, as my last mentioned friend is of his skill in horses. But, for all practical purposes he is as irrational and inconsistent as any man I ever met with: he is for enjoying privileges without performing duties, for gaining heaven without subduing sin; in short, for possessing the end and yet neglecting the means: might not, therefore, "a Machine for reasoning by" be also a proper present for this gentleman? S. P.

For the Christian Observer.

Hints towards forming a bill for the abolition of the White Female Slave Trade, in the cities of London and Westminster.

WHEREAS many members of both houses of parliament have long been indefatigably labouring to bring in a bill for the amelioration of the condition of slaves in our foreign plantations, as well as for the abolition of the trade itself; by which trade multitudes of fresh slaves are annually made: and whereas it is presumed that the profound attention of these grave legislators to this great foreign evil prevents their attending to domestic grievances of the same nature; it is, therefore, humbly proposed, that whilst these benevolent senators are thus meritoriously labouring for the deliverance of our black brethren, the Christian Observer do, as in duty bound, insert these loose hints of a bill for the abolition of slavery at home; a slavery which, in some few instances, it is feared, may be found to involve the wives, daughters, aunts, nieces, cousins, and grandmothers, even of those very zealous African abolitionists themselves.

In our West India plantations the lot of slaves is of all descriptions: here, it is uniform. There, there are diversities of masters; if some are cruel others are kind; and the worst are mortal: here, there is one, arbitrary, universal tyrant, and like the Lama of Thibet he never dies. FASHION is his name. *Here*, indeed, the original subjection is voluntary, but, once engaged, the subsequent servility of the slaves keeps pace with the tyranny of the despot. They hug their chains, and because they are gilt and shining, this prevents them, not from feeling, but from acknowledging that they are heavy. With astonishing fortitude they carry them about not only without repining, but as their glory and distinction. A few females are every where to be found who have manfully resisted the tyrant, but *they are people whom nobody knows;* as the free people are the minority, and as, in this one instance, the minority are peaceable persons, no one envies them an exemption from chains, and their freedom is considered only as a proof of their insignificance.

I propose to take up the question on the two notorious grounds of *inhumanity* and *impolicy:* and first of the first, as our good old divines say. Here are great multitudes of beautiful white creatures, forced away, like their prototypes in Africa, from all the endearing connexions of domestic life, separated from their husbands, dragged from their children, till these last are old enough to be also engaged as slaves in the same labour: nay, in some respects, their condition is worse than that of their African brethren; for, if they are less restricted in the article of food, they are more abridged in that of rest. It is well known that in some of our foreign plantations, under mild masters, the slaves have, in one instance, more indulgence than the English despot here allows. Some of them have at least the Sunday to themselves, in which they may either

serve God or attend to their own families. Here, the tyrant allows of no such alleviation. So far from it, his rigour peculiarly assigns the sabbath for acts of superior fatigue and exertion, such as long journeys, crowded markets, &c. And whereas, in our foreign plantations, slaves too frequently do the work of horses; in the system of domestic slavery, horses partake of the labour of the slave without diminishing his sufferings; many hundreds being regularly condemned, after the labours of the day are closed, to transport the slaves to the scene of their nightly labours, which scene shifts so often, that there is scarcely an interval of rest; so that the poor animals are exposed the greater part of the night to all the rigours of a northern winter.

Again—If the African slaves go nearly naked, their burning clime prevents the want of covering from being one of their greatest hardships: whereas, though the female slaves of London and Westminster were aforetime comfortably clothed, and were allowed by the despot to accommodate their dress to the season, wearing the lightest raiment in the hottest weather, and thick silks trimmed with skins of beasts in cold and frost; now, nakedness is of all seasons, and many of the most delicate females are allowed so little clothing as to give pain to the humane beholder. In the most rigorous seasons they are so exposed as to endanger their own health and shock the feelings of others.

The younger slaves are condemned to violent bodily labour, from midnight to sunrise. For this public service they are many years preparing by a severe drill under a great variety and succession of posture masters. More compassion, indeed, seems to be shewn to the more aged slaves, who are nightly allowed to sit, and do their work at a multitude of tables provided for that purpose. Some of these employments are quiet enough, well suited to weakness and imbecility, and just serve to keep the slaves out of harm's way; but at other tables, the labour of the slaves is most severe; and though you cannot perceive their fetters, yet they must undoubtedly be chained to the spot, as appears by their inability to quit it; for by their long continuance in the same attitude one can hardly suppose them to be at liberty. But if their bodies labour less than those of the more active slaves, they seem to suffer the severest agitations of mind; their colour often changes, their lips tremble, and their voice faulters; and no wonder, for sometimes all they have in the world is at stake, and depends on the next slight motion of the hand. In one respect the comparison between the African and this part of the London Slave Trade fails: the former, though incompatible with the *spirit* of our laws, yet is not, alas! carried on in direct opposition to the *letter* of them; whereas these tables, at which some of the English Slaves are so cruelly exercised, have the cannon of an act of parliament planted directly in their face: and the oddity of the thing is, that the act is not, as in most other cases, made by one set of people and broken by another, but in many instances the law-maker is the law-breaker.

Many of these elderly female slaves excuse their constant attendance in the public markets, (for it is thought that, at a certain age, they might be emancipated if they wished it), by asserting the necessity of their attendance till their daughters are disposed of. They are often heard to lament the hardship of this slavery, and to anticipate the final period of their labours; but it is observable, that not only when their daughters, but even their grand-daughters, are taken off their hands, they still continue, from the mere force of habit, and when they are past their labour, to hover about the markets.

A multitude of fine fresh young slaves are annually imported at the age of seventeen or eighteen; or, according to the phrase of the despot, *they come out*. This despot so completely takes them in as to make these lovely young creatures believe that the assigned period at which they lose the gayety and independence of their former free

life is, in fact, the day of their emancipation.

I come now to the question of *Impolicy*. This White Slavery, like the black, is evidently an injury to fair and lawful commerce, for the time spent in training and overworking these fair slaves might be better employed in promoting the more profitable articles of health, beauty, simplicity, modesty, and industry; articles which many think would fetch a higher price, and by which traffic, both the slave and the slave owner would be mutually benefited.

Those who take up the question on this ground maintain also, that it does not answer to the slave-holders; for that the markets are so glutted that there is less chance of a good bargain, in the best sense of the word, where there are so many competitors, and where there is so little opportunity of discriminating, than if the young slaves were disposed of by private contract; in which the respective value of each individual could be more exactly ascertained.

In the article of policy also, the slaves themselves are not only great losers; youth and beauty, by this promiscuous huddling of slaves together, failing to attract attention; but moreover youth and beauty are so soon impaired by hard labour, foul air, and late hours, that those who are not early disposed of, on the novelty of a first appearance, soon become withered, and are apt to lie a good while upon hands.

One strong argument brought to prove the impolicy of the *African* Slave Trade is, that it is a most improvident waste of the human species. What devastation is made in the human frame among our *White* Slaves, by working over hours, by loss of sleep, want of clothing, fetid atmospheres, being crammed in the holds of smaller ships without their proper proportion of inches—what havoc, I say, is made by all those, and many other causes, let all the various baths and watering places, to which these poor exhausted slaves are sent every summer to recruit, after the working season is over, declare.

Some candid members have hoped for a *gradual* abolition, concluding that if no interference took place, the evil was become so great, it must needs be cured by its very excess; the event, however, has proved so far otherwise, that the grievance is actually grown worse and worse.

And whereas, aforetime, the slaves were comfortably covered, and were not obliged to labour through the *whole* night, nor to labour *every* night, nor to labour at several places in the *same* night; and whereas, aforetime, the hold in which they were confined was not obliged to receive more slaves than it could contain; it is now a notorious fact, that their clothing is stripped off in the severest weather; that their labours are protracted till the morning; and that since the late great increase of trade, three hundred panting slaves are often crammed into an area which cannot conveniently accommodate more than fourscore, to the great damage of the healths and lives of his Majesty's fair and faithful subjects.

From all the above causes it is evident, that the White Slave Trade has increased, is increasing, and ought to be diminished.

Till, therefore, there be some hope that a complete abolition may be effected, the following regulations are humbly proposed.

Regulation 1st. That no slave be allowed to spend more than three hours in preparing her chains, beads, and other implements for the nightly labour.

2d. That no slave be allowed to paint her person of more than two colours for any market.

3d. That each slave be at least allowed sufficient covering for the purposes of decency, if not for those of health and comfort.

4th. That no slave be put under more than four posture masters, in order to teach her such attitudes and exercises as shall enable her to fetch more money in the markets.

5th. That no slave be carried to more than three markets on the same night.

6th. That no trader be allowed to press more slaves into one hold than three times as many as it will contain.

7th. That the same regard to comfort, which has led the black factor to allow the African Slaves a ton to a man, be extended to the White Slaves, not allowing them less than one chair to five slaves.

8th. That no white negro driver or horses be allowed to stand in the street more than five hours in a dry night, or four in a rainy one.

9th. That every elderly female slave, as soon as her youngest grandchild is fairly disposed of, be permitted to retire from her more public labours, without any fine or loss of character, or any other punishment from the despot.

To conclude. The Black Slave Trade has been taken up by its opposers, not only on the ground of *inhumanity* and *impolicy*, but on that of *religion* also. On the two first points alone have I ventured to examine the question of the White Slave Trade. It would be a folly to inquire into it on this last principle; it can admit of no such discussion, as in this view it could not stand its ground for a single moment; for if that principle were allowed to operate, mitigations, nearly approaching to abolition, must inevitably and immediately take place.

AN ENEMY TO ALL SLAVERY.

To the Editor of the Christian Observer.

I LEARN from the public papers, that on the occasion of the trial of the Reverend Mr. Lockhart Gordon and Mr. Lauden Gordon, his brother, who were charged with uniting to carry off Mrs. Leigh, the learned judge, after observing that the prisoners must be acquitted, remarked also, "that their conduct was shameful in the extreme, particularly that of Lockhart Gordon, whose duty it was, he being a clergyman, to instruct and guide the weak; instead of which he had most unworthily endeavoured to seduce and betray a defenceless woman, and plunge her headlong into vice and dissipation."

I am a plain man, Mr. Editor, and somewhat unacquainted with the nature of that ecclesiastical constitution, which it is one of the objects of your work to defend. This is not the first instance, in which I have noticed severe reprehensions of clergymen from judges on the bench on account of immorality. Pray, Sir, is it the custom of the heads of the church, who, I presume, are invested with power for that purpose to punish by degradation, reprehension, or otherwise, as the case may warrant, any similar deviations from morality in the clergy of their diocese? or if any clergyman should have escaped the censure or degradation to which they have justly exposed themselves by their misconduct, has it proceeded from want of legal authority in their diocesans to inflict punishment?

I wish distinctly to know, Mr. Editor, whether such power actually exists; and I request you or any of your readers to inform me of any instances in which it has been exercised. It would grieve me exceedingly, I assure you, to be informed that the discipline of our church establishment was either defective or relaxed, while many of our Dissenters are very strict in maintaining theirs: I should consider this an evil of a most portentous aspect; but I trust that some of your intelligent correspondents will be able to give me consolatory information on the subject.

A CHURCH OF ENGLAND-MAN.

REVIEW OF NEW PUBLICATIONS.

CXLIII. *A Vindication of Protestant Dissent, from the Charges of the Reverend Thomas Robinson, M. A. Vicar of St. Mary's, Leicester, in a Pamphlet entitled, A Serious Call to a constant and devout Attendance on the stated Services of the Church of England.* By A DISSENTER. London, Button, 1803. pp. 32, 12mo.

IN our second volume, pp. 297—300, we reviewed the pamphlet of Mr. Robinson, to which the present is intended as a reply, with unqualified approbation. Nor have we found any reason to alter our opinion of that production, since our perusal of the performance now to be examined.

The writer of this pamphlet ought to understand that pious episcopalians, whether clergy or laity, maintain the same respect for pious Dissenters, as is stated to have subsisted between them at some former period; but that certain circumstances in the spirit discovered,

and the attitude assumed, by several of the latter, seem to have rendered some reserve on the other part not wholly unnecessary.* To explain further would answer no good purpose, and has little to do with the point in debate.

This vindication of Protestant dissent commences with the assertion, in opposition to that of Mr. Robinson, that "the Church of England is *not* a true apostolical church." p. 6. Here, as we expected, Mr. Robinson is called upon for his proofs from scripture. Has this Dissenter adopted the opinion of the Disciplinarians, which Hooker has employed the third book of his Ecclesiastical Polity to confute, "that in scripture there must be of necessity contained a form of church polity, the laws whereof may in no wise be altered?" or is he yet to learn, that episcopalians found the merits of their cause, not upon any express injunction or delineation of ecclesiastical government in scripture, (for there is none);† nor upon any description of the state of affairs while the church was in its unformed and infant state, and subject to the inspection and direction of the apostles —a state in which it could not be during its future existence; but upon the known constitution of all the various and distant branches of the christian church, in the age immediately succeeding, or rather running into, and uniting with, the apostolic; upon the unimpeachable evidence that, in one instance at least, this constitution was appointed by an apostle, and, in almost all, that it was known, and must have been permitted, or rather enjoined, by apostolic authority; and upon the utter absence of an instance on record of a primitive church, whose constitution was not episcopal? And here we would ask, whether, in defect of scriptural direction, such an indication as is presented by this evidence ought not to be treated with respect by every one professing himself a descendant of the primitive christians? and whether he is justified in resisting a form of ecclesiastical government supported by such authority? If it be alleged, that nothing is binding upon christians but what is to be found in scripture, and that historical testimony is entitled to little respect: we ask, upon what evidence is the genuineness, and consequently the authority, of scripture itself received; and whether it could be traced to the God of truth, as its author, if the whole chain of human evidence was broken, and nothing remained but a dead blank between the present time and that in which the scripture was written? There is magic in a name; and if men can but, by any means, apply the epithet *human* to things of a religious nature, they imagine they have done the business. We do not, indeed, wonder, that Dissenters should be remarkably shy of any reference to the testimony of christian antiquity on the subject of controversy between them and the Episcopalians; but we are surprised that they should not, in some way, endeavour to put a good face on the omission.

That subordinate arrangements, which the circumstances of a church render expedient, and are both reasonable in themselves, and not contrary to divine injunction, are justifiable, we conceive it would be only waste of time and paper to attempt to prove. See p. 8.

Some questions occur, p. 9, which have already received their answer; and that the present constitution of any episcopal church is not *precisely, and in every particular*, the same as the primitive, appears to be no more an objection than that the members of the two distant societies are not identically the same persons. We think the defence of episcopacy rests upon its great outlines, its distinguishing features, with whatever shades and tints the varying circumstances of different times and places may fill them up.

* We shall only just refer to an opprobrious reflection on establishments, occurring in the preface of Mr. FULLER's valuable work, *The Gospel its own Witness*—a reflection entirely unprovoked, and without any relation to the subject of discussion.

† We are, however, far from distrusting the argument from the office of Timothy and Titus, as described in the Epistles respectively directed to them,—an argument, which is only evaded by calling them extraordinary ministers. Mosheim too, who is no friend to episcopacy, says that the Presbyterians, with all their efforts, will never be able to get over the argument derived from the *angels* addressed in the Revelation. Comm. de Reb. Christ. ante Const. p. 133.

The parallel between the Church of England and Popery, pursued with apparent triumph, p. 10, may be called, as a great man expresses himself on another occasion, "the chopping-block" of Dissenters. How much parallels tend to mislead no logician need be informed; and the *self sent* sectaries, with whom, we are told in the same page, the Dissenters ordinarily hold no communion, might perhaps extend the parallel to these intolerant and supercilious brethren.

We know not what to make of the observation, (p. 11,) that Mr. Robinson, in proving the Church of England to be apostolical, entirely passes over what the church is *in itself.* If no congregation is an apostolic church but such as consists entirely of faithful christians, as our Dissenters seem to argue, we fear that all Christendom must be unchurched; and he is certainly rather unlucky in his reference to the Corinthian Church, unless dissensions constituted its recommendation.

From p. 11, our author begins his observations upon the *doctrine* of the Church of England, to which he does the justice to admit, that "it is in the main evangelical." He thinks it necessary to notice, what we certainly think it unnecessary to dispute, that articles of faith should be believed, not as sanctioned by human authority, but as a revelation from God. He further observes, that "articles of faith drawn up for the church are not *the church;*" and instances the disbelief of those of the Church of England by a great proportion of the established clergy: he endeavours "to make this matter more plain," (p. 13) by supposing a church, which requires subscription to certain articles of faith, the substance of the assembly's catechism, which for the sake of certain emoluments are still subscribed, although the minister and the body of the members are actually become Socinians. This is the parallel. But in the case here proposed, whether real or fictitious, is there any thing corresponding to the liturgy—the stated service of the Church of England? Parallels ought at least to coincide in the circumstance upon which the argument hinges.

The Dissenter proceeds to examine the remainder of Mr. Robinson's pamphlet, which, as he says, "chiefly consists of her" (the Church of England's) "forms and objections to those of Dissenters." p. 14. Of her form of common prayer he disputes the "excellence;" and derides the notion of the "securities" which a precomposed liturgy affords. *He* can have little knowledge of human nature who knows not, that securities are never superfluous. The contrary supposition, however, is flattering, and has a popular use.

When the assertion of Mr. Robinson, "We owe it to our country to comply with all its ordinances, which are *not contrary* to a good conscience," is combated, we apprehend sufficient attention was not paid to the words in italics. To represent "faith" itself as here concerned is incorrect.

On the subject of accommodation (p. 17,) our author does not distinguish as he ought; and certainly it would be preferable to concede too much, than to throw a whole nation into confusion on account of objections to surplices, rings, and the cross in baptism. General declamation on this subject is entitled to little attention.

At pp. 20, &c. an answer is attempted to the question, with what society of Dissenters will deserters of the church join? by representing the divisions in the church as great as those among Dissenters. "Have we Arminians? so have they. Arians? &c. &c." But Dissenters, having no temporal emolument to plead as the temptation to undertake the office of the ministry, ought proportionally to be more free from these aberrations, and indeed from every thing inconsistent with the character of a minister. If other temptations besides emoluments are admitted, half the objection to an establishment falls to the ground. "The only difference," proceeds our author, (p. 21,) "is, our churches being *independent* of each other, we have no general bond of connection, &c." Not "the only difference," by the leave of this respectable Dissenter. The Dissenters have no evangelical or orthodox liturgy to confront, oppose, and confute them, if their teaching is anti-evangelical: they have

no superiors to whom their congregations may complain, and by whom they may be removed. They may indeed take the business into their own hands, and cashier their minister; and then try the experiment whether another will suit them better.

We have now gone over most of the particulars in the pamphlet before us which deserve consideration; a variety of subordinate ones we leave to their necessary fate with readers of discernment.

But there is one topic which we have reserved for a separate and our final discussion. The production which we are reviewing begins and ends with strong, and frequently sarcastic expressions of "aversion," from what is said to be "the grand principle" of the Church of England; "that is, its being *national*, and *established and directed by civil authority*." p. 3. See likewise pp. 26, &c. There is much misrepresentation in the description which this writer has given of the object of his aversion; but the thing intended is, the alliance subsisting between the church and the state in this realm, or the circumstance that the Church of England is an established church.

Now it is generally admitted, that the church and the state are naturally two separate and independent societies. The church or body of christians, in this condition, especially if it be extensive, possesses great power, which, as its members are fallible and peccable, it may abuse to the injury of the state to which it belongs. To remedy this inconvenience, and to receive some advantages which it possesses not in itself, the state allies itself with the church, and engages both to provide for it and protect it. In this there appears to be nothing derogatory to the nature or privileges of the church, provided there be no interference with its doctrine, or those concerns which are strictly spiritual.* Now, although we do not, as it is insinuated, p. 23, suppose that religious formularies derive their value from being established by civil authority, we certainly maintain, that this circumstance does not deprive them of their value. We cannot conceive how truth can be converted into falsehood, or into any thing of a contrary nature, simply by its being established by civil authority. But religion, it should seem, with this Dissenter is that volatile or fastidious kind of principle, which

—— free as air, at sight of human ties,
Spreads its light wings, and in a moment flies.

But the Dissenters, it is said, have their subscriptions, pp. 22, 23. To what end? by whom drawn up? by whom required? Is there no security—nothing human, here?

We shall only add, that if it is so offensive a thing to our author that they who preach the gospel should live by the gospel, and in some cases in affluence, it is at the option of those who may be disposed to engage in the service of the church to decline its emoluments, and, (if it should be deemed necessary to the proof of their sincerity or the more extensive influence of their ministry,) to impose upon themselves any kind of privation or penance which they please.

CXLIV. *The Duty of Britons at the present awful Crisis of their Country; a Sermon, preached August* 7, 1803. By JOHN OVERTON, A. M. Rector of St. Margaret and St. Crux, York. pp. 32. York and London, 1803.

MR. Overton, who has lately appeared as the champion of the too little understood, and too much neglected, doctrines of the reformation and of the Church of England, in the publication before us steps forward in the character of the patriot, if not with the same display of talents, yet with distinguished success.

Many methods, not conspicuous for ingenuousness, have been resorted to, to bring into suspicion the patriotism as well as the orthodoxy of those upon whom the public voice, whether justly

* It may less offend the prejudices of the persons more particularly concerned to be referred, for satisfaction upon the subject, to Dr. Hill's Theological Institutes, pp. 135—164. We readily acknowledge, and sincerely deplore, the evils arising from the mutual influence and encroachments of the two societies in their allied state; but we believe them to be no greater than would exist between the same societies in their natural state of independence. Of the conduct of an *independent* church towards the state, and of the evils consequent thereupon, our own history furnishes a striking and lamentable example.

or unjustly, has agreed to confer the honourable title of evangelical ministers; with how little success is pretty generally known and acknowledged. It is certainly superfluous to attempt any vindication of Mr. Overton on this ground; his works speak for him.

Mr. Overton has taken for his text, that very apposite passage, 1 Chron. xix. 13; and the reader will discover, in the manner in which it is treated, applied, and enforced, all that strength of argumentation, acuteness of conception, and vigour of expression, for which the writings of Mr. Overton have hitherto been distinguished; and the discourse itself, being much more elaborate than those of a similar description generally are, may be read with profit and interest, as long as the present awful state of affairs, which forms its subject, shall continue.

We conceive that we shall offer no unfavourable specimen of the general merits of this sermon, by extracting a passage upon a subject of all others the most obvious, the most trite, and consequently such as affords the least prospect of any thing original and striking. It is a general description of the impiety of our enemies. Having observed, that religion is the object of our present defence, Mr. Overton adds:

"But such an object does not, it cannot, enter into the designs of our enemies. During the greater part of their revolutionary phrensy, they professedly rejected the christian religion, and laboured to extirpate the very name and memorials of it from the earth, with a zeal and an unanimity that astonished all Christendom. Their hatred against it literally arrived at madness. They treated this highest of God's favours to mankind, as if it was, at once, the heaviest curse and the greatest disgrace to the world; and there seemed an universal rivalship amongst them, who should contribute most toward its total subversion and annihilation. Not only were its holy precepts, its sublime doctrines, and its divine origin openly scoffed at and ridiculed; not only were its temples profaned, its altars overthrown, and its revenues sacrilegiously despoiled; not only were its ministers, its sabbaths, its rites, and its ordinances publicly and formally abolished; but, that the period of its origin, and every vestige of its divine founder might be obliterated for ever, a new era was adopted from which to compute, and new terms for the notification of its divisions, a disgusting jargon which is still continued." (p. 10.)

We shall only add, that, if any of our readers desire to understand the grounds of the alarming contest in which this nation is now engaged; and to see her danger, her resources, and her duty, set forth in a most perspicuous and energetic manner, we would refer them to the very important discourse before us.

CXLV. *A Sermon preached before his Excellency Philip Earl of Hardwicke, Lord Lieutenant, President, and the Members of the Association incorporated for discountenancing Vice, and promoting the Knowledge and Practice of the Christian Religion; in St. Peter's Church, on Thursday, 27th January,* 1803. By the Reverend JOHN JEBB, A. M. Dublin, 1803. pp. 124, 8vo.

AN account of this association, drawn from the appendix subjoined to the sermon now before us, may be found in our second volume, pp. 646—648.

The text of the sermon is Ps. i. 2, 3. The object of the preacher is to answer the question, which sinful and miserable man has ever anxiously been asking, and will continue anxiously to ask, as long as he abides in this world—Where is true happiness to be found? The answer is obvious; and it is the privilege of well instructed christians, that that answer suggests itself with the utmost facility, and with the utmost evidence. The subject, however, is of large extent, and may call into discussion almost any topic of moral, and (we had nearly said) of human, science.

Having represented, in a striking manner and very impressive language, the utter insufficiency of philosophy, with all its presumptuous pretensions, to lead men to happiness, Mr. Jebb observes:

"But, thanks be to God! we possess the sacred scriptures. Here, and here only, we obtain full resolution of all our doubts, and full accomplishment of all our desires. From the mine of primæval revelation, a few scattered particles had been conveyed to the sages of the ancient world, through the rivulets of tradition; but in the exhaustless treasury of scripture, we meet not only all that was solid or sterling in their system, but all the invaluable riches of moral truth, fitted for general circulation, and stamped with the image and superscription of consummate wisdom." (p. 9.)

The harmony of divine revelation with physical and moral nature in its gradual progress, and the happy as well

as sanctifying effects of the same revelation, when cordially embraced, occupy the attention of the preacher, and are described both with propriety and energy, from p. 13 to p. 19. After some just observations upon the excellence of the word of God, an appropriate address is made, first to the members of the association in general, and then (which closes the discourse) to the clerical part of the audience. This portion is distinguished both by animation and fidelity; and, we think, could hardly, under the impressive circumstances of its delivery, have been heard without effect.

Mr. Jebb has followed the example of several eminent writers of the present age, in annexing a considerable number of notes to his sermon, and to these the reader will naturally look for information. Nor will he be disappointed. The first two are short criticisms. The third contains a detail of evidence, from ancient writers, of the misery of human life, and the inefficacy of philosophy to remedy it. The fourth is a reply to the objection from the confined communication of revealed light, and the late completion of the sacred volume. Some important observations upon the character of the Jews, and their influence upon the various nations, among which the divine providence dispersed them, are to be found in this note. The fifth is a quotation from Ely Bates, concerning the peaceful and happy efficacy of scriptural religion. In the sixth is quoted a description of the character of Newton by Voltaire, which, as coming from such a man, cannot be read without astonishment. The seventh notices the pernicious publications of a deistical Quaker, named John Hancock. The authenticity of the pentateuch, and the curious concession of Rousseau concerning the gospel, occupy the eighth. The ninth consists of two quotations; the first from the Spectator, and the other from Bishop Porteus, on the benign influence of the religion of the scriptures on the occupations and enjoyments of life. The tenth produces many celebrated names, who have afforded eminent examples of piety. Euler and Haller are principally dwelt upon. The eleventh and last note is intended to enforce, by the high authorities of the present Bishop of London, Bishop Burnett, and the Archbishops Secker and Hort, the practice, recommended in the sermon, of occasionally lecturing or preaching expository sermons. This hint, we think, deserves peculiar attention.

We cannot conclude without expressing the pleasure which we feel at the flourishing state of the association, the cause of which is so ably pleaded in this sermon; and, we trust, that the divine blessing will give it a still more powerful and more extended effect.

CXLVI. *Improvements in Education, as it respects the industrious Classes of the Community; containing a short Account of its present State, Hints towards its Improvement, and a Detail of some practical Experiments conducive to that end.* By Joseph Lancaster. Second Edition, with Additions. 8vo. pp. 80. London, 1803. Darton.

The subject of this essay is of considerable national importance. The author has brought forward a scheme pregnant with many advantages, both to the public and to individuals; and his pamphlet furnishes so many useful hints relative to the execution of what he recommends, that we hope it will engage general attention. It is impossible, indeed, not to be offended with the mixture of vanity and self-confidence which the author occasionally discovers: but we are bound, nevertheless, cordially to commend the evident benevolence of his intentions, and the utility of the design which he zealously and, for the most part, judiciously labours to promote.

Much as this country deserves to be commended on account of the number of its charitable institutions for the education of the poor, there still remains much to be done to preserve the numerous offspring of the inferior orders, from ignorance, vice, and misery. Many of them receive no education whatever. Some of them, it is true, are sent to the inferior schools, but the state of these is in general so wretched, as to be a disgrace to this enlightened and opulent country. The design of this pamphlet is to point out to the benevolent, the means of improving this numerous class

of schools; for this purpose, the author begins with a representation of their present condition, which, though very unfavourable, we believe is not exaggerated. How much the health and morals of the children of the poor must be injured by attending these schools, will be evident to any person who will be at the pains of informing himself on the subject.

In the second part of this tract, Mr. Lancaster recommends the consideration of this momentous case to the public-spirited, and advises that a society should be formed for the express purpose of facilitating the means of education among the labouring poor: and surely there is scarcely any suggestion which can have a more powerful claim to the attention of the friends of religion, order, and humanity. Our author's hints respecting the formation of such a society, will be found of use by those who may be disposed to set on foot so beneficial a scheme.

Mr. Lancaster has noticed a difficulty which is likely to occur to the institution recommended by him, but which he appears to us to have treated in far too superficial a manner. The difficulty is that of inducing the various classes of Protestants to concur in the proposed undertaking. His plan for surmounting it is that the society "should be established on general christian principles." There is something very plausible in this proposal, but who shall fix what are those general principles of christianity which, as essential verities, must be made the basis of a system of instruction? By general christian principles Mr. Lancaster has left room to conjecture, that he may have meant something which might coalesce as well with deism as with christianity. He may, indeed, have meant more than he has expressed: but it must be allowed, that his words convey an idea analogous to what is contained in the well known lines of Mr. Pope; who, because he was a poet, conceived probably that he could easily settle a point in theology.

"For modes of faith let graceless zealots fight,
His can't be wrong, whose life is in the right."

The passage to which we refer in Mr. Lancaster's tract is this,

"Let the friends of youth, among every denomination of Christians, exalt the standard of education, and rally round it for their preservation, laying aside all religious differences of opinion; and pursue two grand objects—the promotion of good morals, and the instruction of youth in useful learning, adapted to their respective situations." (p. 25.)

Thus a question of the very first importance, in a plan for the education of youth, is settled in a few lines. Surely Mr. L. should either have attempted a fuller discussion of the point, or he should have submitted his ideas to the consideration of the public with some degree of diffidence and reserve. Something more than our author proposes may, we apprehend, be admitted among the topics of instruction, without alarming any christian parent, of whatever denomination he be, with a fear that his child may be led to forsake the society to which his father belongs. The authority of God, a future state of rewards and punishments, love to God and man, the evil of sin, the necessity of repentance, the duty of prayer, the obligation of attending public worship, are subjects of indispensable necessity, by the acknowledgment not only of christians of all denominations, but we believe of many deists. But what right those have to be considered as christians, who deem it unnecessary to introduce into their plans of education any reference to the salvation purchased for us by Christ, we are at a loss to imagine.

By the exclusion of every topic of *christian* instruction from our schools, and imparting such moral lessons merely as a Socrates or a Seneca would have thought themselves bound to give, *religious bigotry*, indeed, may be avoided; but there is another evil against which this procedure does not guard, and that the greatest which can befal a nation, irreligion—ignorance of the true God, and of Jesus Christ, whom he has sent.

Having noticed this very objectionable proposition, we proceed with pleasure to consider the third part of this tract, which contains an account of a school raised by the author, and still superintended by him, on what we conceive to be, in many respects, an excellent plan, for the purpose of educating the children of the lower classes.

In this school three hundred children are educated at a small expense, in reading, writing, and the first four rules of arithmetic; and such is the advantage of Mr. Lancaster's method of instruction, that the proficiency of the scholars is commonly greater than what is acquired in double the period at the generality of those schools, to which such children are usually sent. Nor is this to be attributed to any extraordinary severity of discipline; on the contrary, Mr. Lancaster is decidedly against the system of corporal punishment, and he endeavours to accomplish the purpose for which it is employed, by another method, which he conceives would supercede its necessity; and which experience has convinced him to be at least equally efficacious. In supplying his pupils with an adequate stimulus, Mr. Lancaster is guided by the known effect of commendation, making that one of the rewards of the deserving, and the want of it the punishment of offenders. Besides commendation, which is signified by the scholar wearing some badge of honour, there are likewise certain prizes to be obtained by those who have been repeatedly commended.

The facility with which so great a number of scholars are brought forward in much less time than is usual, and the smallness of the expense incurred by their education, are to be attributed to the peculiar organization of the school, which is constructed on a plan suggested to the public by the Reverend Dr. Bell, in a pamphlet which he published in 1797, entitled, "An Experiment in Education made at the Male Asylum of Madras." Dr. Bell's plan was to constitute the boys who had made some progress in learning, teachers of those whose attainments were inferior. By this arrangement, a school consisting of two hundred boys was not only taught at a very small expense, but with a great saving of time; an object peculiarly attended to by him, as well as by Mr. Lancaster.

Dr. Bell's pamphlet is well worth a perusal, not only as giving an account of an institution admirably contrived and conducted; but likewise as containing some substantial reasons, why boys are more eligible than men for under-instructers. With these juvenile assistants Mr. Lancaster is able to educate three hundred boys, and he thinks that he could, by means of this arrangement, take a still greater number of children under his care, with little more additional trouble to himself, and equal advantage to the pupils.

"The whole system of tuition is almost entirely," as he informs us in his pamphlet, "conducted by boys. The school is divided into classes, to each of these a lad is appointed as monitor; he is responsible for the morals, improvement, good order, and cleanliness of the whole class. It is his duty to make a daily, weekly, and monthly report of progress, specifying the number of lessons performed, boys present, absent, &c. &c."

Mr. Lancaster's method of teaching the art of spelling, seems well calculated to forward the pupil and to save time. In short, the whole system is so formed as to render the hours spent at school pleasant as well as useful: and we would advise our readers to be at the pains of visiting the seminary, (situated in St. George's Fields, between the Obelisk and the King's Bench prison;) as that will fully shew the fidelity of Mr. Lancaster's representation, as well as the great usefulness which must attend the general adoption of his improved plan of education. We ourselves have visited the institution, and were highly gratified with the sight. We have never seen a school in which so much business is despatched in so short a time. It had the appearance of a large machine, consisting of many parts, not one of which stood still. Yet with all this motion it is surprising how little noise there is in the school, and what is heard, is not the gabble of idleness, but the language of business.

When it is considered how many thousand children in this country are suffered to grow up in idleness and profligacy, for want of proper education, we cannot but feel an ardent desire, that the endeavours of our author may excite a more general attention than they have yet been honoured with. We shall be glad if, through the circulation of our miscellany, we should be the means of making his system more generally known; for we are persuaded that its adoption, not only in different parts of our populous metropolis, but in all the great towns of the kingdom,

would be attended with beneficial effects.

We have only to observe, that Mr. Lancaster proposes at present to add three hundred and fifty free scholars to his seminary, at the small additional expense of £.90. per annum, to defray the pay of monitors, and the charge of prizes, medals, books, &c.; to which must be added, for the first year, the sum of £.80, the estimated cost of enlarging the present school-room, in order to hold the three hundred and fifty additional children. We hope that the proposal will meet with the liberal patronage which it deserves.

CXLVII. *The Christian Minister's affectionate Advice to a New Married Couple.* By James Bean, Curate of Carshalton, Surry. Third Edition. London, Rivingtons and Hatchard. 12mo. p. 115. 1804. Price 2*s*.

The excellence of this little work has already procured for it an extensive circulation. Desirous, however, that it should have a place in the library of every christian family, we think it right, on the appearance of a third edition, to add to the flattering proofs which it has already received of general favour, whatever weight may be derived from the expression of our approbation both of the sentiments it contains, and of the manner in which those sentiments are delivered. We earnestly recommend the book to the perusal of every one who wishes to form a just estimate of the duties belonging to the married state; and to be directed to the most efficacious means of rendering that state conducive to present comfort and future happiness. The following extract will render any farther commendation unnecessary, and we are persuaded will give a more favourable impression of the merits of the present performance than the most laboured panegyric would produce.

"Evander and Theodosia were both the offspring of pious parents. Their union was a natural one: it had all the qualities that accompany an attachment founded not merely on similarity of religious views. It was such an affection as they could neither suppress, nor direct to another object. But though their attachment was not produced by their religion, it was nourished by it. Whatever they saw in each other's person or temper to unite their hearts, was heightened by the satisfaction they had in each other's piety, and the consequent prospects of spending an harmonious life, and a blessed eternity together.

"Their hands were joined; and the delicate reserves that religion taught them hitherto to observe in each other's company now being unnecessary, they entered on a state blessed with all the enjoyments that an unshackled affection could yield to minds seasoned with the benevolence and purity of christianity. Their equal regard to God diminished not one enjoyment in which a fond couple could share, but was, on the contrary, an additional source of pleasure. They 'delighted in God,' and they delighted in the society of each other.

"Their unanimity, their visible, though unstudied interchanges of kindness, their peace, and unaffected abstinence from whatever was immoral, had an assimilating influence on their family; and served to give considerable effect to that religious order they had established. The invisible world being in a great measure habitually before them, they both in their respective departments attended to those who were under them (whether children or servants) as having the charge of immortals.

"Such was their behaviour towards their children, that it seemed as if the training them for an *eternal* state was, in their views, the principal purpose for which Divine Providence gave them an offspring; and to this business they applied themselves with pleasure. They began *early* with the infusion of religious ideas into the minds of their children, wisely limiting themselves, at first, to those few great principles which are the foundation of all religion. On these points, simple as they are, they did not expect to produce *conviction* in the infant mind. Yet they conceived, that one way to prevent the introduction of evil, was to pre-occupy the mind with that which is good. And it never came once into their thoughts, that they should be blamed for enforcing a truth on children, because the disciples were too young to see that truth in as clear a light as their instructers did. They had none of the quirks and refinements of sceptics in their method of education. They went to work in a straight forward way: what they had learned, they taught: they trusted they knew 'the way of salvation,' and they endeavoured to lead their children in the same path.

"Impressed with the infinite importance of this part of a parent's duty, they *took pains* in it. To conduct a business of such consequence, in a desultory way, was, in their opinion, but a smaller degree of that criminality which neglects it entirely. It therefore did not content them, to inculcate religious ideas; they aimed, in dependence on God, to induce moral habits. The *genuine christian* as distinguished, not more from 'the children of this world,' than from those equivocal religionists, who seem to belong neither to the church nor to the world, was the model they kept in their eye. To see this simple character in their children, to see them avowedly

'on the Lord's side,' yet free from all affectation; evidently desirous of living a useful life, yet neither vain nor obtrusive; was a hope they expected not to realise, without great pains taken on their part. They counted the cost and determined to pay it; hoping thereby to obtain that Divine blessing on their endeavours, for which they constantly prayed; as fearing, from what they knew of the depravity of human nature, that, without it, their labours would fail of success.*

"But this pious care was not confined to their children; it extended to every member of their family."—"They had the reward of seeing the most blessed effects follow their ruling over their house in the fear of God. It was subject, like other houses, to mortality; but this event was softened by the manner in which it was met, both by those who departed and those who were called to give them up: the former being enabled to die rejoicing in the truths of that gospel which had been inculcated in the family; and the latter, to find a relief under the painful stroke that separated one friend from the other, in the well-grounded hope of meeting again in a better world.

"Among other events of this sort that interrupted the enjoyments of the family, was the death of Theodosia. I will not detail to you every particular of her last illness, but just present you with the concluding circumstances.

"Her disease was of the lingering kind; a circumstance of peculiar advantage, for manifesting the influence of religion in death.—Evander approached her bed-side one morning as usual, to inquire how she had passed the night; to whom she replied in the following terms:—'Thank you, dear Evander. I should be glad for your sake to be able to say, I had a better night than usual. I know how such a report would gladden your heart, but I am not able to give such an account of myself. Indeed, I find myself going apace, and I had determined before I had the pleasure of seeing you this morning, to endeavour, before my illness renders me any weaker, to gratify a wish I have almost through life indulged. I have never felt much solicitude about the kind of death with which I might finish my course. One thing only I have been desirous of; it was, that I might not leave the world without being able to make such a declaration of the mercies of God, as might encourage those who are walking in his ways, and admonish those who are not.' She was going to tell her husband what was the wish she desired to gratify, but was interrupted by seeing the tide of grief suddenly rising in his breast. They grasped each other's hand, and some minutes were spent by them both in the silent indulgence of tears.

"When this effusion had in some measure subsided, she began: 'We have thought of this before; and I trust we shall both be sustained in this last conflict. To you, indeed, the hardest part of the trial is allotted. You love me; and therefore unworthy as I am of such a regard, you will feel a loss. I have, indeed, something here, for which I could think it worth while to live. It is you. It is my children. But there is One above, for whom I can willingly leave you all, dear as you are to me. I hope to be with him. Unworthy as I am of the least of his mercies, I trust I may warrantably rejoice in him, as the God of my salvation. I have endeavoured to know him. He has not suffered me to live in a state of indifference towards him. Grace has taught me what I am, and what I want. It has taught me to look for present peace and everlasting happiness, in making the mediation of a crucified Saviour the ground of my trust, and his example the pattern of my conduct; and that grace encourages me to hope for the forgivenesssof my sins through his blood. In this hope of salvation through him, and the sense I have of my infinite obligations to the God of all grace, I rejoice in the prospect before me.

"'I have a confidence in you, that sets me at ease with respect to the care necessary to be taken of my dear children; but above all, I am enabled to leave them with God. Thus have I little to lose, in comparison of what I have to gain, in leaving this world; but you, my dear Evander, have yet to maintain the christian conflict. Be, however, of good cheer. God is all sufficient.

"'You have often encouraged me in my religious course, permit me to make my last recompense to you in kind. God, I know, will bless you. He will keep you amidst the snares of life, direct you in all the labours and difficulties of the family, and support you in the last hour as he does me. Then shall we meet again.—I do rejoice in this expectation.

"'I thank you for all your tenderness, care, and kindness; for all your admonitions, reproofs, and counsels; for all the candour with which you have interpreted my failings. I am thankful for the example you have been enabled to set me, and for the care you have taken of my soul. You have watched over me in this respect, and I trust I shall have reason, as a creature designed for a future state, ever to bless God for bringing us together.'—She meant to say more, but her affections weakened the power of utterance; and she withal saw it was too much at present for Evander. He would have replied, but the occasion allowed him no command of himself. He would have prayed, and fell on his knees by her bed-side; but stopping in the middle of the first sentence, he wept and retired."

"Reflection and prayer in his closet, restored to him the power of supporting another interview with Theodosia. He rejoiced with her in the prospects of everlasting felicity. He thanked her for having so well filled up her station in life; and kneeling down, he

* The two preceding paragraphs have been added in the present edition.

blessed the Father of mercies, for having vouchsafed to them that knowledge of himself, the influence of which had hitherto sweetened their society, and now relieved them both under the pain of separation.

"When he had risen from his knees, Theodosia expressed a desire that all the family might be admitted into her chamber, when *Paternus*, their parish minister, should make his visit. 'For,' said she, 'our family worship has been one of my greatest enjoyments. I should like to join once more with all my household in this act; and if I leave it to another day it may not be practicable.' Not long after Paternus entered the room; to whom, after the customary inquiries were answered, the proposal of Theodosia was mentioned. Paternus was pleased with it.

"In a little time all were ready. Every domestic was admitted into the chamber. The servants were arranged at some distance from the bed, but in sight of Theodosia, who was raised by pillows, supported by two of her children. Paternus began by reading a portion of the fourteenth chapter of St. John's Gospel, to which he added a few reflections, calculated to infuse into the minds of this little congregation a desire to 'die the death of the righteous.' They were preparing to conclude with a prayer, when they were desired by Theodosia, still to keep their seats. 'Paternus,' said she, addressing herself to the minister, 'will you permit me to interrupt you for a few moments, while I declare, in the hearing of my family, my faith in that Redeemer whom you have preached unto us.' She was desired by Paternus to proceed.

"'The testimony of a dying woman,' continued she, 'ought to have some weight with those who hear it. I here then declare, that nothing supports me in the prospect of an approaching eternity but faith in a crucified Saviour. On him alone, I depend for salvation. On the merits of my Redeemer, I ground all my hope of future happiness. And this I declare, in presence of my husband, children, and servants, that they may remember that what I professed through life, I rejoiced in, in death. Blessed Redeemer! accept my grateful acknowledgments of that love which led thee to die for me, and fit me to enter that society of glorified saints, who to eternity shall ascribe their salvation to him who loved them, and washed them from their sins in his own blood! Lord, I wait for thy salvation!' Paternus then kneeled down and prayed, and thus concluded the last act of family devotion in which Theodosia joined.

"Paternus retired. The servants, bathed in tears, were preparing to withdraw, but were desired to stay. Theodosia thought that an admonition from her, in present circumstances, might impress their minds and be long remembered. She was unwilling that such an opportunity should be lost; but there was a native modesty in her that always led her to make towards her point by delicate approaches. She chose, therefore, to cover her intention; which she did, by calling first one, and then another of her servants, to her bed side, and making those kind inquiries about their health, which seemed to be occasioned merely by their being for some time invisible to her through her confinement. When she had thus gone round with her inquiries, she began to speak of her own case. She told them of her supports, of the goodness of God, and the blessedness of religion. She admonished them, in the most affectionate terms, not to neglect religion, nor to be inattentive to the instructions of Paternus, to whose zeal, humility, and benevolence, she bore witness. She encouraged them to seek the kingdom of God, by referring them to that composure which they now saw in her, who knew not whether she had a day to live. 'Thus peaceful,' said she, 'will you be in the last hour, if you make it the main business of life to know and serve God. We may not all meet together again here: but be followers of Christ, and we shall meet around his throne in heaven.'" (p. 88—110.)

CXLVIII. *Royalty Theatre: a solemn Protest against the Revival of Scenic Exhibitions and Interludes at the Royalty Theatre, containing Remarks on Pizarro, the Stranger, and John Bull, with a Postscript.* By the Rev. JOHN THIRLWALL, M. A. London, Rivingtons. 1803. Second Edition, pp. 14. price 6d.

THE reverend and learned author of the present performance is already well known to the public, by a very useful work entitled "Diatesseron, or the History of our Lord Jesus Christ, compiled from the Four Gospels, with notes practical and explanatory." He now steps forth as the zealous advocate of the interests of religion and morals.

It appears from the statement of this respectable writer, that notwithstanding the numerous and flagrant enormities, which experience has shewn to arise from the exhibitions at the Royalty Theatre, the magistrates have thought proper to permit its being opened for the performance of plays and interludes as formerly. Against this proceeding Mr. Thirlwall enters his solemn, but temperate, protest, chiefly on the ground of the profaneness and immorality of these scenic exhibitions. Indeed he has the christian courage to avow his pointed reprobation even of the dramatic representations of Drury-lane and Covent-garden.

"They are calculated," he justly observes, "to corrupt the morals, and instil the most

dangerous and criminal maxims. Did we wish to root up every religious and moral principle from the heart, to tempt our daughters to barter away the brightest jewel of their sex; to inflame the passions of our sons, and abandon them to their lawless empire; did we wish our children to become familiar with crime, to blunt and deaden those delicate sensibilities which shrink at the touch of vice; did we wish to harden and inure them to scenes of blasphemy, cruelty, revenge, and prostitution, we would invite them to the sight of the most popular plays which are now performed on our stage; we would send them for instruction to the *German school*, where, by the most subtle and malicious contrivance, vice is decked out in the air of virtue, and the deluded youth is seduced to the road of ruin, while he believes that he indulges in the noblest feelings of his nature; where a casual act of generosity is applauded, whilst obvious and commanded duties are trampled on, and a fit of charity is made the sponge of every sin, and the substitute of every virtue. We would invite them to the plays of *Pizarro*, the *Stranger*, and *John Bull*, where the spurious virtues are blazoned out, and the genuine are thrown in the back ground and degraded. In the one is a bold and sentimental strumpet, whom the passions of lust and jealousy prompt to follow the adventures of her paramour. In the other an adultress, who had forsaken her amiable husband, and lived in criminal commerce with her seducer. In the last is the daughter of an humble tradesman; she suffers herself to be seduced by the son of a baronet, flies from the roof of her fond and most affectionate father, and afterwards is united in marriage to the despoiler of her virtue. And, to the shame and disgrace of the stage, and the age we live in, these three ladies are the prominent characters of the respective pieces, and instead of being held up instructive warnings to others, are contrived to be made the objects of our sympathy, esteem, and admiration." (p. 6, 7.)

We agree fully with Mr. Thirlwall in these sentiments, and in some remarks which he subjoins respecting the immodest allusions, coarse profaneness, and shameless blasphemies, which abound in our favourite comedies. We have long been convinced that these have a powerful effect in corrupting and debauching the minds of our young men and women; nor can we conceive, whatever semblance of a contrary kind may be assumed, that those can either be possessed of real modesty, or of any real regard to the name and honour of God, who are in the habit of frequenting the play-house.

If the state of things in our best theatres is so deplorably injurious to morals, may it not be expected, as Mr. Thirlwall probably urges, to be infinitely more so in the case of the Royalty Theatre? The arguments which he employs in proof of this assertion, we think unanswerable, and we must unite with him in expressing our undisguised astonishment that such a nuisance, so big with mischief, so hurtful to sober habits and virtuous principles, as this theatre has always been, should have been sanctioned by the magistrates assembled at the quarter sessions.

"Are the magistrates aware of the responsibility that attaches to their weighty station, and to what extent their positive sanction of this entertainment will naturally operate! They will remember the grave and honourable character with which they are invested; they are the legal constituted guardians of the public morals, and bound to take especial care to *prevent*, as well as *punish*, the perpetration of crimes, and the violation of the police, and good order of the district under their jurisdiction. They will do well to consider, that by this positive and solemn act, they are more than passive neutral individuals. They pledge themselves for all the consequences; and if the representation be accurate, which we have drawn, of this Royalty Theatre, they have laid upon their consciences a load of guilt, which, in their moments of reflection, and especially on their death-bed, it will not be easy to discharge. (p. 10, 11.)

"Is this a time," adds the pious author, "to unbend the mind and dissipate our thoughts in those vain pursuits, when the perilous situation of our country invokes every true friend to fix them on that Almighty Being, who is the guardian and preserver of nations and empires; to examine his life and conduct, and seriously repent of his sins and provocations, that he may avert the calamities which impend over his head? Are not the sins of the nation sufficiently alarming, and the signs of the times portentous? Are not our streets enough infested with unhappy females? Have not our youths of both sexes too many temptations perpetually soliciting their passions, and drawing them off from an attention to their spiritual concerns? Are not the Old Bailey calendars sufficiently distressing, but these places of amusement must be licensed to swell the list of crimes? Shall we not rest till we have entirely lost every trace of religious and moral principle; till we are sunk in corruption, and callous to every honest and virtuous feeling? till the land overflow with wickedness, and become ripe for the tremendous judgments of offended heaven?—(p. 12.)

Mr. Thirlwall concludes his tract with two admirable extracts, on the

ubject of stage entertainments, one from Mr. Wilberforce's "Practical View," and the other from Tertullian.

In the postscript Mr. Thirlwall observes, that he had hoped his solemn protest would have had the effect of inducing the manager to maintain, at least, the appearance of decency in his *bill of entertainment.*

"But how great," he adds, "was our surprise to observe that the title of one part, and that printed in the largest capitals, and no doubt designed for the greatest attraction of the whole exhibition, is the *Great Devil*, and the principal character of the *dramatis personæ* is distinguished by the title of *Satana!*

"Each of the magistrates has been presented with a *silver ticket* of free admission, accompanied with a letter, in which the manager invites him to '*honour* with his *presence* the performances, combining in their nature *rational* amusement, with regularity and *decorum!!!*'

"The perusal of this simple statement of facts must sicken every serious reflecting individual with horror and disgust, he must for a moment imagine he is any where but in a christian country, whose police is maintained and preserved by christian magistrates."—(Postscript.)

CXLIX *An Account of the Native Africans in the Neighbourhood of Sierra Leone; to which is added, an Account of the present State of Medicine among them.* By THOMAS WINTERBOTTOM, M. D. Physician to the Colony of Sierra Leone, Vol. I. and II. London, Hatchard, 1803.

THE character, the manners, and the sentiments of the natives of Africa form an important subject of speculation, whether we consider them as the inhabitants of a large portion of the world greatly celebrated in ancient times; or, as the victims of an unnatural trade, in the guilt of which they themselves are far from being unconcerned; or, in a more confined view, (the view taken in the publication before us,) as more or less intimately connected with a society, whose object it is—an object which honourably distinguishes it from all other colonial institutions—to render a commercial undertaking assistant or subservient to the subversion of the inhuman traffic just mentioned, and to the introduction of civilization and christian light into a land of darkness, barbarism, and misery.*

The injustice, the iniquity, and the impolicy of the slave trade are evident to all whose interest does not oppose their convictions; and it will reflect indelible disgrace upon a civilized and professedly christian nation, if divine providence should deprive her of the ability of voluntarily discontinuing her cruel oppression, and, by taking the cause into her own hand, should increase the power of the much injured African race to such an extent, as to render it necessary or expedient for those who live upon their slavery to suspend or abolish the trade, and to oblige them to do, from interest, what the smallest portion of humanity, of common justice, or of natural feeling should have effected.

"Quid non mortalia pectora cogis,
Auri sacra fames?"

The first volume of Dr. Winterbottom's work will be found to contain much curious, interesting, and useful information; and it may safely be recommended to the perusal even of the most uninstructed, as being perfectly free from any mixture of those fallacious and pernicious principles, which are now interwoven with so much dexterity into most compositions of a similar nature. Its importance, however, will be chiefly discovered in the corrective which it applies to the injurious notions industriously circulated, and too readily entertained, of the African race, and in corroborating the proof that there is no foundation in nature for the point of degradation to which they are reduced in the scale of human existence, by their oppressors and enemies.

It would be a vain attempt to compress even the general contents of this work within the ordinary limits of a review. All that we can pretend to do is to notice, or extract, some of the more remarkable passages.

* The perfidious and barbarous conduct of the French towards this colony, at a time when the triumphant revolution breathed nothing but sighs for universal freedom, presents a lively and a just picture of the character of that nation.

The honour of discovering the coast of Sierra Leone, is vindicated to the Portuguese against the pretensions to a prior discovery by the French, and a general account, as far as geography is concerned, is given of the neighbouring country in the first chapter. The second relates to the weather. The description of the wind, called harmattan, (pp. 39, &c.) is peculiarly deserving of attention. The subject of the third chapter is agriculture; at the close of which the reader will be entertained with a curious account of the method by which the inhabitants of the windward coast procure wine from the palm-tree. Chapter the fourth is concerning their diet, &c.; the fifth concerning the African towns, houses, the palaver-house, or town-hall, &c.; the sixth concerning their ordinary employments, manufactures, dress, and customs. The amusements of Africa form the subject of the seventh chapter. We are tempted to transcribe from the end of this chapter, the following illustration of the scriptural account of ancient manners:

"The Mahommedan nations salute each other by saying, Salam alaikum, 'Peace be between us:' which is returned by Alaikum salama, 'There is peace between us.' This is the most natural, and probably the most ancient form of salutation, and, no doubt, originated in the apprehension of danger. It is the mode used in scripture; Jacob inquiring after Laban's welfare and health, says, 'Is there peace to him?'" (pp. 122, 123.)

The eighth chapter treats in the first place of the government of Africa.

"The government of Africa," says Dr. Winterbottom, "is in general monarchical, at least in name; for it must be acknowledged that in most cases the power of the aristocracy considerably overbalances that of the king, whose office is not hereditary, except, perhaps, in the Foola kingdom; and even there the rights of primogeniture are not much attended to, unless other circumstances give weight to the succession. Among the Timmanees and Bulloms, the crown remains in the same family, but the chief or head men of the country, upon whom the election of a king depends, are at liberty to nominate a very distant branch of that family, should they think proper to do so." (p. 124.)

The ordeals, particularly that called the red water, practised in Africa, are every way entitled to the attention of the philosophical reader. See pp. 128—133. The same may be said of the remainder of the chapter, which describes different kinds of African divination.

In the next chapter, on the situation of women, &c. Dr. Winterbottom proposes the respect in which the female part of society is held as the most certain criterion of civilization.

"Among the Arabs and eastern nations in general," continues our author, "women are in a state of degradation; all the menial offices, and some of the most laborious kind, fall to their lot: the North American Indians also affect to hold them in the uttermost contempt. In Africa, women are regarded as beings of an inferior nature, and as born to be the slaves of man; they are not admitted to eat at the same table, but must wait till their lord has finished his repast, when they are allowed the scraps which he may have left. Upon them devolves all the drudgery of the family, they not only cook, and wash, beat rice, and clean it from the husk, but they cut down the underwood, assist in hoeing the ground, and they also carry the produce to market. The only labour from which they are excused, is felling the larger wood to make a plantation, and rowing in canoes." (pp. 144, 145.)

In the tenth chapter Dr. Winterbottom describes the mode of conducting war in the country bordering on Sierra Leone, and endeavours to vindicate the Africans from the charge of being anthropophagi. Trade is the subject of the eleventh. The twelfth, on the persons of the native Africans, is important, as combating, and, in our opinion, successfully, the notion of distinct races among the human species—a notion zealously propagated by the enemies of revelation. If the negroes form a specific class, because they are black, the intermediate complexions must form other classes, because they are not white: the Spaniards and Swedes, therefore, are distinct species of men. Dr. Winterbottom supposes the influence of climate sufficient to account for all the real, not the imaginary, differences observable in the inhabitants of different parts of the globe. The Jews assume the peculiar complexion of every country which they inhabit. And other experiments, although not so perfect as they might, and with time they may, be, corroborate the same conclusion. Dr. Winterbottom

disputes the accuracy of the representations given of the oran outang, but makes no mention of the chimpanzee, which is found in the neighbourhood of Sierra Leone, and is said to bear a nearer resemblance to the human form. We are persuaded, however, that no one but a visionary systematizer, an enemy to religion, or a trader in his own species, would ever have thought of representing the African "as the connecting link between the homo sapiens and his supposed progenitor the oran outang," or the chimpanzee.

The thirteenth chapter of this interesting work, which increases in importance as we proceed, has for its subject the character of the Africans, concerning which some misrepresentations are corrected, and a true account attempted to be given.

"In performing this office, however," says Dr. Winterbottom, "it is my earnest wish to divest myself of partiality, and neither to 'extenuate nor set down aught in malice.' They are in general of mild external manners; but they possess a great share of pride, and are easily affected by an insult: they cannot hear even a harsh expression, or a raised tone of voice, without shewing that they feel it. As a proof that they are not deficient in natural affection, one of the severest insults which can be offered to an African is to speak disrespectfully of his mother, which is called 'cursing her;' that they do not feel so very acutely an insult offered to their father is a natural consequence of polygamy. The respect which they pay to old people is very great, and perhaps was not exceeded at Lacedæmon; indeed such is their deference towards age, that we may apply to them the words of the poet:

'Credebant hoc grande nefas, et morte piandum,
Si juvenis vetulo non assurrexerat, et si
Barbato cuicumque puer.' Juv. Sat. xiii.
(p. 211.

African hospitality is dwelt upon at some length, and justly celebrated; and the equality of their intellectual powers with those of Europeans is vindicated. This latter position will hardly be questioned by those who have availed themselves of any means of information upon the subject.

"The immense continent of Africa," says our author at the beginning of the next chapter, which treats of the religion of its inhabitants, "except only that part where Mahommedanism is practised, lies buried in the grossest idolatry. The Africans all acknowledge a Supreme Being, the creator of the universe; but they suppose him to be endowed with too much benevolence to do harm to mankind, and therefore think it unnecessary to offer him any homage. It is from demons, or evil spirits, only that they apprehend danger, and they endeavour to deprecate their wrath by sacrifice and offerings."

The worship of evil beings, under the same notion, was common both in the east, and in the great western continent.* Shall we trace the quiescent deity of the epicureans to an African source? or shall we suppose, that these reputed barbarians and the polished Greeks and Romans, in their most polished times, without any intercommunication, happened perfectly to coincide in their sentiments on the most important subject of human science?

The next chapter, which is the last, carries on the view of African idolatry and superstition. The practice of witchcraft, transported by the Africans to the West Indies, and there known by the name of Obi, will peculiarly attract the attention of the reader. The whole account, however, at the same time that it interests and gratifies curiosity, can hardly be read by a christian without sentiments of deep lamentation, that so large a portion of the habitable world should, notwithstanding its intercourse with civilized and christian nations, lie still immersed in the depth of pagan darkness; nor without earnest prayer, that the time may not be far distant, when the light of the glorious gospel of Christ shall shine with all its lustre on a benighted and miserable land.

There are five appendixes to the first volume. The first, a description of the colony of Sierra Leone; the second, a meteorological account of the same; the third, a description of the termites, perhaps the most curious insects in the whole range of creation: the fourth, a vocabulary of the Bullom and Timmanee languages; the fifth, a vocabulary of the Soosoo language.

The second volume consists almost entirely of an account of the present state of medicine among the Africans, and is, therefore, less calculated for

* See Leland's Advantage and Necessity, &c. Part I. ch. v. pp. 138, &c. 8vo. edit.

general reading than the first, which may be had separately. The appendix to the second volume, among other papers, contains a refutation of Mr. White's hypothesis respecting the regular gradation of man. This hypothesis is shewn by Dr. Winterbottom to stand on the same slippery foundations of distorted facts, palpable misrepresentations, and inconclusive reasonings, which are employed to uphold every other part of that miserable edifice of infidelity, which it has been the unwearied, but fruitless labour of modern sciolists to erect. The venerable fabric of religion, on whose ruins alone this edifice can be reared, has already stood the storms of near six thousand years, and we are assured that the gates of hell shall never prevail against it.

The work is illustrated by several maps and engravings, some of which are executed in a superior style.

We have nothing more to add to the approbation which we have already expressed of this production of Dr. Winterbottom's pen, than that the style in which it is written is pure, and adapted to its subject, for the most part, as it ought to be, *lenis ac fluens oratio*, but occasionally animated by a vigorous and picturesque phraseolgy.

CL. *A Bibliographical Dictionary; containing a chronological Account, alphabetically arranged, of the most curious, scarce, useful, and important Books, in all Departments of Literature, which have been published in Latin, Greek, Coptic, Hebrew, Samaritan, Syriac, Chaldee, Ethiopic, Arabic, Persian, Armenian, &c. &c.* On small and large paper, 12mo. Vol. IV. 1803. R. and W. Dean and Co. Manchester; and W. Baynes, London.

Our review of the former volumes of this work must be qualified by the letter which it produced from the respectable editor, and by our vindication, Christian Observer, Vol. III. pp. 108—112. We proceed, with greater satisfaction, to examine what may appear worthy of notice in the fourth volume.

The observations which occur, pp. 62, 63, concerning Lord Herbert, the first and least contemptible of the English deists, but at the same time a perfect visionary, are well calculated to set his authority in its proper place.

The physician's oath, extracted from the works of Hippocrates, (pp. 107, 108,) deserved the celebrity which is given to it; nor would this instance of integrity and piety in a heathen be unworthy of the imitation of christian professors of the same art. An oath to the same purpose is to be found in the works of Galen.

Hobbs is characterized as he merits. See pp. 110, 111.

The character of the apostate, pedant, and insidious persecutor, Julian, is faithfully drawn. All the efforts of congenial and sympathizing infidelity to blanch this Ethiopian have failed of their effect, pp. 186—188.

The impiety and futility of the system of Epicurus, as presented and adorned by Lucretius, is stigmatized with just severity. (See pp. 308, 309). Jortin supposed Epicurean principles to be the almost certain præcursors of the dissolution of a state, and he supposed those principles to be gaining ground in this country in his time.

We shall now point out some instances in the work under review, in which, as appears to us, room may be afforded for correction or improvement.

We suppose that the Editor, under the article *Testament*, to which he refers, will inform his readers, that the Comment. Crit. &c. of Griesbach, (p. 34,) is published *in parts*, and how many have then appeared.

There is an error of the press in p. 88, line 4; the full stop should be a comma, and the word "The" be printed without a capital letter.

Among the works of Huet, we expected that the famous posthumous and pyrrhonic *Traité Philosophique de la Foiblesse de l'Esprit Humain*, would not have been omitted, as, considered in conjunction with the Demonstratio Evangelica of the same author, it places the character of this erudite, but inconsistent, prelate in a curious point of view.

Under the article *Hyde* (p. 154,) a Persian translation of the pentateuch is called "The Targum." The name is, by general use, applied exclusively to the Chaldee paraphrases; but it is likewise applied to other translations, and to that mentioned by our author in par-

ticular. Etsi vero ad omnes translationes hæc vox accommodari possit, unde Tavvosi Translatio Pentateuchi Persica Targum appelletur, et de versionibus in linguam Græcam et Ethiopicam ab ipsis Judæis idem vocabulum usurpetur, ut apud Eliam in Tisbi voce תרגם, et alios est videre, peculiariter tamen usus ipsum appropriavit ad paraphrases Chaldaicas, &c. Walton, Prol. xii. § 4. See likewise Prol. xiv. § 15. This Persian translation might, therefore, be called a Targum, but we question the propriety of calling it "The Targum."

When the Editor, p. 200, speaking of the conversion of Justin the Martyr, writes, "though others say," &c. it must have escaped his recollection, that the account which he thus introduces, is that which Justin gives of himself. See the beginning of the first part of his dialogue with Trypho.

The principal work of Limborch, his *Theologia Christiana*, we were surprised to find passed over in silence. See p. 270. The mention of Limborch reminds us of the entire omission of Episcopius in the preceding volume.

Luther should certainly have found a place in p. 309.

We may possibly be under a mistake in some of these observations; but it was our desire to contribute what in us lay to the greater perfection of a valuable work. Under this view we trust they will be accepted, and, if necessary, excused.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

You have several times taken occasion to quote the Monthly Review with censure. Your impartiality will, I doubt not, induce you with equal cheerfulness to admit any sentiments taken from that work, which are entitled to commendation. Such, it appears to me, are the following reflections, the truth and importance of which forcibly struck my mind in looking over the Monthly Review for November last; and I think you will agree with me, that, in aiding their circulation, you will at once promote the best interests of the Church of England, and serve the cause of unsophisticated morality, and genuine christianity. The work reviewed is Mr. Pearson's Annotations on the practical Part of Dr. Paley's "Principles of moral and political Philosophy;" and after reciting at large that gentleman's remarks on Dr. Paley's chapter, relating to *Subscription to Articles of Religion*, the reviewer proceeds thus:

"These remarks appear ingenious and liberal; but the mind is rarely pleased with itself when it is forced to employ such kind of casuistry; and granting it to be admissible, consistently with the purest morality, in its full extent, what is the utility of subscription, or how can it be the support of any system whatever? If a distinction is to be made between subscribing to *articles*, and subscribing to their *sense*, the affair of subscription is completely nugatory, and even farcical. Supposing, moreover, that the sense of the articles is not fixed by the legislature; how unmeaning is that act which directs that no ecclesiastical person shall maintain any doctrine *repugnant* to them? If their sense is to vary in different ages, how can they be said to promote uniformity, or to have any 'proper standard of their truth?' There can be little sound logic in such attempts; and however a divine may contrive to satisfy himself, by adroitness of argumentation, in subscribing a certain form in a sense different from its obvious and literal meaning, he would have been much better pleased if the necessity for such a subscription had not existed. The conversion of articles of *faith* into articles of *peace* may be deemed a happy thought; but the 'sturdy moralist' will not sanction it by his *imprimatur*; though he may sigh over the hard case of those who are forced to avail themselves of such an expedient. It is curious to observe the contrarieties which stare us in the face on this subject. The articles are expressly asserted to be set forth for the purpose of preventing diversity of opinion; and yet it is said, that the governors of the church allow the articles to be so understood as to comprehend some *variety* of senses; that is, the very thing is allowed *in* subscription, for the prevention of which subscription is required. We recommend to Mr. Paley the re-consideration of this subject; for pure morality is not always promoted by ingenuity."

If your readers, Sir, wish to be better acquainted with Mr. Pearson's views on this interesting subject, I must refer them to his own work, or to the review from which this extract is made. The good sense and irresistible reasoning contained in the above

reflections require no comment, and may be safely left to speak for themselves to every man's heart and conscience. One thought only I cannot suppress, which occurred to me as I read them—How easily is a trick perceived by a bye-stander, which escapes the notice of those who are playing the game! By all accounts these Monthly Reviewers are neither friends to the constitution nor doctrines of the established Church, and having no personal interest therefore to warp their judgment, how plainly do they see what to some persons, less favourably circumstanced, it should seem is absolutely undiscernible; that all attempts to reconcile subscription to articles of religion with disbelief of the plain and obvious doctrines they inculcate, are disingenuous and immoral, tending to the disgrace of those who adopt them, and reflecting contempt and censure on the church of which they are ministers! One act of disingenuousness prepares the mind for another, and it is therefore, perhaps, less to be wondered at than lamented, that the very persons who enlist themselves among the disciples of a Paley, a Powel, or a Pearson, and, under different pretences, contend for subscription to the articles in *various* senses, will nevertheless affirm, when it suits their purpose, that they hold the pure and genuine doctrine of those articles, and resist with indignation the similar claim set up by those who, while they are known to differ very materially from themselves in their religious opinions, resort to none of those expedients and subterfuges in *their* subscriptions, which their adversaries avowedly employ. And yet does not this very different conduct, in the matter of subscription, pretty plainly speak for itself? Will the bye-stander be at any loss to determine, who is most likely to hold the true and primitive doctrine of the articles, he that subscribes them without doubt or reservation in their plain grammatical sense, or he who tortures their phraseology to extort another meaning from them than that which is obvious, and lies upon the surface; or else, finding that this artifice will not avail him, flies to the miserable shift of subscribing them in the sense of the *present governors of the church*, as articles of *peace*, &c. &c.? Men seldom give themselves trouble for no end, or prefer, without *necessity*, a difficult to a smooth and easy path. He that climbs the wall, or picks a hole in it to creep through, may be pretty certainly concluded not to carry the key of the door in his pocket.

N. G.

To the Editor of the Christian Observer.

After reading the very animated addresses of Mr. Horne and Mr. Hall, as inserted in your last numbers, I was led to consider what might be their effects upon the minds of our countrymen in general. Husbands, fathers, patriots, may there find every feeling appropriate to their respective characters roused into action; but a more important inquiry followed. Are they each and all of them prepared to die? And if not prepared for death, is the cause equivalent to the sacrifice they are about to make? "Victory will not settle on your banners," says Melville Horne, "till many a gallant volunteer is stretched in the field." If they be all christians, the sacrifice of a few days, or months, or years, would be of little account when weighed in the balance with freedom, "the most important by far of sublunary interests." But if unbelievers, if under the condemnation of God's holy law, if dying they should be accursed, where will an equivalent be found? Their sacrifice would be succeeded with horrors, which the eloquence of an Hall cannot describe! Who then shall recompense their loss? If I do not mistake, both these authors address characters of every description; no distinction is made between those who are fit and those who are not fit to die. "We will not suppose," says Mr. Hall, "there is one who will be deterred from exerting himself in such a cause by a pusillanimous regard to his own safety, when he reflects that he has already lived too long, who has survived the ruin of his country, and that he who can enjoy life after such an event deserves not to have lived at all."

The above sentiments are worthy Cicero or Demosthenes, but when from

Jesus Christ I learn that nothing can profit me if I lose my soul, I dare to fix an higher value on my safety than the heathens did. Nay more, the safety of my brother's soul, which is formed for eternal duration, appears of more importance than the sublunary interests of a world. Under these impressions I wish to ask the above gentlemen, or any of your correspondents, for a candid reply to the following question.

Is it consistent with the love due to Jesus Christ and immortal souls, for christian ministers to exhort *unconverted* sinners to hazard their lives in the field of battle?

If answered in the affirmative, what diligence, what more than common diligence, energy, and zeal must be necessary to instruct, exhort, and save such characters, lest their blood be required at their minister's hand?

A. B.

We do not wish to anticipate the answers which the two able writers, who are particularly alluded to in the above letter may choose to give to these queries. We think it right, however, not to leave them wholly unnoticed.

With respect to the first, we beg to ask A. B. whether, in case he and his family were attacked by midnight robbers, he would think it sinful to call his "unconverted" neighbours to assist, even with some hazard to their lives, in repelling the lawless aggression? or whether, if, after they had remained inactive spectators of the grossest outrages on his property and on the persons of those who were dearest to him, they should excuse their inactivity on the ground that they were unconverted—he would be satisfied with the plea? Many cases, at least equally strong, might be employed to shew the untenableness of the ground on which A. B. has placed his objections to the sermons of Messrs. Horne and Hall; but a stronger can scarcely be imagined than that very case, the dreadful reality of which has given occasion to their animated exhortations. Is the defence of our country then from a foreign invader less incumbent on us than the protection of one family from the violence of the spoiler, or of one individual from the poignard of the assassin? Or shall we hesitate to urge men to the performance of so manifest a duty, merely because they neglect other duties which are still more important? And even if we direct our view, with A. B., to consequences, may we not further ask, whether it is likely that the spiritual state of the "unconverted sinners," who fill our ranks, would be bettered; or the contrary, would it not be rendered worse by their withdrawing from the field of battle, and yielding their country an easy prey to French invaders? And would not the eternal interests of a greater number of individuals be, probably, endangered by successful invasion, than by a determined resistance of the enemy?

Let it not be supposed, however, that by any thing we have said in reply to the first, we mean to weaken the force of A. B.'s last query. We wish rather to second, with all our might, the just and affecting appeal to the conscience of every minister of the gospel which it contains. May God himself impress it upon their hearts, and awaken them to a becoming sense of their increased and awful responsibility!

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

A CLERICAL Calendar, or Annual Register of the ecclesiastical establishment in England and Wales, will be published in the present year, comprising correct and authentic lists of—1. The bishops and their respective appointments.—2. The dignitaries in each diocese, with their several benefices.—3. The beneficed clergy in each diocese, with their patrons, and the name and value of their livings.—4. The spiritual officers of each diocese; to which will be added, a list of the Members of the Lower Houses of Convocation, representing the chapters and inferior clergy; together with notices of the clerical appointments of the preceding year.

The Reverend Josiah Pratt has circulated proposals for publishing, in ten volumes 8vo. *The whole Works, expository, devotional, practical, polemical, and miscellaneous,* now first

collected, of Bishop Hall. An elegant portrait of the Bishop will be given, *a new life*, and *a complete index* to the whole. One vol. will be delivered every three months, price seven shillings and six pence in boards, to be paid for on delivery, which price will be raised to nine shillings when the work is completed. The first volume will be put to the press when a competent number of names is obtained.

In the press; a volume of Sermons by the late Dr. Drummond, Archbishop of York, with a biographical sketch written by his son, the Reverend Hay Drummond.—A *new translation of the Works of Sallust*, by Henry Stewart, Esq. in two volumes quarto, with two Essays on the Life and Writings of Sallust, with notes critical and biographical, intended to illustrate the civil and literal history of the age of Augustus.—A second edition, greatly enlarged and improved, of *A System of Chemistry*, by Dr. T. Thomson.—*Letters written by the late Earl of Chatham to his Nephew*, Thomas Pitt, Esq. (afterward Lord Camelford) when at College.—*An Account of New South Wales*, by B.H.Malkin, Esq. M.A. in 1 vol.4to, with plates by La Porte, after original drawings by himself.—The *Scenery, Antiquities, Natural History, and Customs of North Wales*, by the Reverend W. Bingley, M. A. F. L. S. illustrated by engravings and music, in two volumes octavo.—*Naval and Military Memoirs of Great Britain*, from the year 1727 to the conclusion of the American War in 1783, by R. Beatson, Esq. author of the political index to the histories of Great Britain and Ireland, in six volumes octavo.—*An Excursion into France*, from the cessation of hostilities in 1801, to the 13th of December, 1803, including a narrative of the unprecedented detention of the English travellers in that country, as prisoners of war, by Charles Maclean, M. D.—*The History of England*, related in familiar conversation by a father to his children, by Elizabeth Helme, in two vols. 12mo.—*Madoc*, an epic poem, by Robert Southey.—*Sermons* on the Evils that are in the World, and various other topics; from the German of the Rev. G. J. Zollikofer, by the Reverend W. Tooke, F. R. S. in two volumes octavo, with a head of the author.—*Occasional Discourses* on various subjects, by the Reverend Richard Munkhouse, D. D. of Queen's College, Oxford, in three volumes octavo.—*An Inquiry into the Nature and Origin of Wealth, and into the Means and Causes of its Increase*, by the Earl of Lauderdale; in one volume octavo.—*Elements of Mechanical Philosophy*, by John Robison, LL. D. Professor of Natural Philosophy in the University of Edinburgh; in one volume octavo, with plates.—*A System of Mineralogy*, by Robert Jameson, F. R. and A. SS. Ed. &c.—Surgical Observations, by John Abernethy, F. R. S. &c.—*The History of Canada*, from its discovery; comprehending an account of the original establishment of the colony of Louisiana.

The celebrated Richardson enjoined in his last illness, that his posthumous papers should not be published during the life of his daughters, unless either of them should be reduced in circumstances, in which case he trusted the publication would prove a fortune to them. Under this impression, he actually arranged and corrected great part of them for the press. The recent decease of his last surviving daughter, Mrs. Anne Richardson, of Stratford in Suffolk, having removed the force of the above injunction, the MSS. comprising the author's correspondence with the most eminent literary characters, &c. have been disposed of to a bookseller. The publication will consist of five or six volumes, and will be illustrated by portraits and fac similes. It will be edited by Mrs. Barbauld, who will prefix the *Life and Literary Character of Richardson*.

An Ecclesiastical, Civil, and Military History of the City of Dublin, by Mr. Warburton, is in a state of forwardness, and will soon be put to the press.

Preparing for the press; *Memoirs of the Reverend Hugh Farmer*, by a friend.—A new edition, with additions, of *Beloe's Translation of Herodotus*.

Dr. Adam, rector of the High School, Edinburg, well known for several excellent books in classical education, is now printing a *Latin Dictionary*, on which he has bestowed the labour of many years, and which is intended for general use.

Mr. Gell's very splendid work, descriptive of the *Plains of Troy*, is in a state of considerable forwardness.

The second volume of Dr. Roxburgh's *Coromandel Plants*, published under the auspices of the East India Company, is in the press.

Mr. Coxe's *History of the House of Austria* is nearly ready for the press.

Principal Playfair, of St. Andrew's, will soon publish an extensive work on *Ancient and Modern Geography*.

Proposals have been circulated for publishing by subscription in one volume octavo, price 7s. 6d. Sermons by the late Reverend James Glazebrook, Vicar of Belton, Leicestershire, with a short sketch of his life. The publication is intended to assist a widow and four children, who are very inadequately provided for.

The third volume of Dr. Ranken's *History of France*, upon the plan of Henry's History of Great Britain, will be published immediately.

Mr. S. Daniel is about to publish, by subscription, in ten numbers, accompanied by descriptive letter press, *A Series of Prints*, taken from nature, and engraved in colours by himself, representing views near the Cape of Good Hope, and in the interior of the country; the appearance and costume of several tribes of the natives; and also various examples of the animals found in that part of the world. Mr. Daniel resided three years at the Cape, and penetrated further into the in-

terior of Southern Africa than any former traveller.

Mr. Lysons, recently appointed to succeed the late Mr. Astle as keeper of the records in the tower, has just completed his elegant work of *Gloucestershire Antiquities*, on upwards of 100 plates, many of which are richly coloured.

Sir Richard Hoare has nearly completed, at Bulmer's press, a very fine edition of *Giraldus Cambrensis*; and some highly finished engravings by Mr. Byrne, from Sir Richard's drawings, are in a state of forwardness to accompany a *translation* of the same work.

Besides the usual lectures at the Royal Institution, six new courses will be delivered this year; on *Belles Lettres*, by the Reverend John Hewlett, B. D. which began March 8th; on *Ancient Architecture*, by the Rev. William Crowe, LL. B. public orator of the University of Oxford, which will commence April 9th; on *Astronomy*, by Mr. Allen, April 27th; on *Botany*, by Mr. J. E. Smith, M.D. F.R.S. President of the Linnean Society, April 30th; on *Painting*, by John Opie, Esq. R. A. May 10th; and on *Modern Architecture*, by the Reverend William Crowe, May 21st.

The *Reading Room* of the Royal Institution is now completed. Another room is now fitting up, for a Collection of Books of Reference, on a scale to receive ten thousand volumes, part of which are already purchased, between 4 and 5000*l.* having been subscribed.

The foundation of a *Mineralogical Collection* has been laid at the Royal Institution, by the exertions of Mr. Davy. For the purpose of extending it, one of the proprietors has offered a donation of one hundred pounds; and others have promised to contribute to it such minerals as they may have opportunities of procuring. The fossils, which have been already provided, are about to be arranged and described for the use of the members of the institution, to whom they will supply the means of studying this science.

The *Board of Agriculture* having received, on a former occasion, the seeds of many useful plants, from Dr. Campbell, of the company's settlement in Sumatra, transmitted them for cultivation in the Botanical Gardens of St. Vincent and Jamaica; and voted a gold medal to Dr. Campbell for his great attention to the interest of all the British dominions. He has repeated this commendable effort; and has sent other seeds and roots, which have also been transmitted to the West Indies. In consequence of the laudable attention which the board has thus given to these objects, plants are now successfully established in those gardens, which promise to be of great utility to our islands in the western hemisphere.

In the annual bill of mortality, published in London at the close of last year, there stands recorded *one* instance of death by the Cow-pox. Mr. Addington, of Spital-square, asserts that this is a misstatement, and that the person in question lost her life from a violent inflammatory disease of the lungs. Every supposed death by Cow-pox, which, in former years, has been inserted in the bills of mortality is asserted to be alike suppositions, and it is promised that the public shall be put in possession of the particulars of such cases.

When cattle are kept out in winter, Sir John Sinclair recommends it as a useful practice, to rub some tar at the root of the horns, which will prevent the wet from getting between the root and the skin, and contribute to preserve the animal from various diseases to which it may otherwise be liable.

As a curiosity in literary history, and as letting our readers a little into the secret by what means the regular manufacture of certain books is carried on, we copy an advertisement, which appeared a few weeks since.—"Wanted a good hand, to write in an old established review; one who can undertake the departments of experimental philosophy, poetry, classical criticism, metaphysics, mechanics, and the oriental languages. A person used to a sarcastic and ironical vein of composition will be preferred. To save trouble, the terms are two guineas and a half per printed sheet, quotations included. Concealment is warranted, and a competent guarantee will be given against prosecution for libels. Address, &c. N. B. Those books which it is necessary the reviewer should see, are expected to be returned clean and uncut, or the value will be deducted." What fair account of books may be expected from a writer so qualified, and so called upon to exercise his qualifications, our readers will judge for themselves.

The following is an abstract of the *Act for granting to His Majesty the sum of eight thousand pounds for the relief of certain Curates in England*, passed on the 15th of December last, viz.—1. Eight thousand pounds are granted to the Governors of Queen Anne's bounty, to be by them applied for the present relief of such curates as may be deprived of their cures on account of the residents of incumbents, which may take place in consequence of the act passed last session for promoting the residence of the parochial clergy.

2. No curate shall be entitled to receive any allowance under this act, who shall not produce a proper recommendation from the bishop of the diocese in which the cure, for the deprivation of which he claims relief, is situated.

3. No allowance to be made to any curate shall exceed three-fourths of the income of which he is deprived.

THE TWENTY-FIRST REPORT OF THE SOCIETY FOR BETTERING THE CONDITION AND ENCREASING THE COMFORTS OF THE POOR, has been lately published. Its contents are as follows:

1. *Extract from an account of a contagious fever* at Kingston upon Hull, by Miss Horner. This interesting detail, interesting both on account of the wretchedness it records, and the active benevolence by which that wretchedness was relieved, is followed by some judi-

cious remarks on the measures which ought to be employed for the cure and prevention of infectious fever in the metropolis. The unreasonable prejudices which have hitherto impeded the adoption of those measures, we trust, will gradually give way to the unwearied exertions of this philanthropic society.

2. *Extract from an account of the mode of introducing the new cottage grates into cottages,* by the Reverend James Plumbtre. The grates here spoken of are Count Rumford's cottage grates, No. 1, which are to be procured at the Carron company's warehouse in Thames-street, at about five shillings each; and may be properly fixed in brick-work for half a guinea more. The saving of fuel by the use of these grates is proved to be very considerable, while they add much to the neatness, cheerfulness, warmth, and convenience of a cottage. The cottagers were induced to erect them by an advance of the money requisite for the purpose, to be repaid by instalments.

3. *Extract from an account of the* Montgomery *and* Pool *House of Industry,* by Thomas Bernard, Esq.

4. *Extract from an account of a Sunday School at* Kirkstall, *near* Leeds, by Mrs. Carr. There is no place of divine worship nearer Kirkstall than two miles, and the Sunday, previous to instituting this school, was generally spent by the inhabitants in sauntering through the woods. The whole place has now a very different appearance on a Sunday; a change which has been effected with very little expense, many of the inhabitants availing themselves of the opportunity, which the school affords of hearing the Bible read.

5. *Extract from an account of a School for Poor Children at* Fincham, by Mr. Corston. Sixty-four children, from seven to fourteen years of age, are instructed twice a day in reading, and eight of them in writing; the rest of their school time is employed in platting split straw, for which they receive to the amount of their earnings, being from eighteen pence to four shillings a week.

6. *Copy of the regulations of the Society in West-street, called* THE FREE CHAPEL BENEVOLENT SOCIETY. The formation of this society was noticed in our number for January, (p. 55,) when we earnestly recommended the account given of it to the attention of all who wish to do good to the bodies and souls of their fellow-creatures. The regulations now detailed seem to be framed with judgment. The following we extract as a pleasing proof of the pious zeal of those who take the lead in this institution.—"The committee are to appoint visiters to examine into the state of all cases recommended to the notice of the society; great care to be taken that such visiters be persons of unblemished character, capable of giving plain and religious instruction to those they visit; particularly in the three grand articles of the necessity of REPENTANCE in consequence of natural corruption and actual transgressions; FAITH in the LORD JESUS CHRIST, as the only way of salvation; and HOLINESS OF LIFE as an evidence of that faith."

7. *Statement as to the reception and management of the Children in the Foundling Hospital at London.* The children admitted are between two and twelve months old; the orphans of soldiers and sailors under five years of age, and a few cases of peculiar distress excepted. The mothers, on whose petition they are admitted, are generally young women, whose prior character has been unexceptionable, but who have fallen victims to seduction. Their penitence, and the prospect of their re-establishment, in case their shame is concealed, are particularly examined into. The children, if the cases be approved, are ordered to be admitted on the day before the next public baptism; and having been baptized, they are sent to nurse in the country, and are frequently visited by the inspector and by an apothecary. The proportion of mortality in these infants has lately been less than one in six. At four years of age the children return to the hospital, and are placed at school, where they continue till about thirteen or fourteen years old, when they are bound apprentices, chiefly to London shopkeepers. Before the apprentice quits the hospital, the chairman reads to him the instructions, and presents him with a Bible and Prayer-book. During the period of apprenticeship, which continues till twenty-one years of age, the matron and schoolmaster visit them occasionally, examine into their behaviour and situation, and give them advice and assistance. In cases of complaint between master and apprentice the committee interferes; but complaints, as to apprentices, have been greatly diminished by a resolution to present to such of them as shall have behaved well, a gratuity and a testimonial of their good conduct. The care of the governors ends here, but they have been much gratified by observing the progress of these children through life; some attaining to affluence, most to a degree of creditable independence. Every year instances occur of penitent mothers, who have become prosperous in life. Some have married comfortably, and occasionally to the authors of their misfortune. Of these, several have reclaimed their children, which are delivered to them on proof of ability to maintain them.

The second part of an Address to the public from the Society for the Suppression of Vice, instituted in London 1802, *containing an account of its proceedings from its earliest institution* has lately appeared.* Of this account we propose to give a brief abstract. The shameless and daring PROFANATION OF THE LORD'S DAY, which too generally prevails, has engaged the marked attention of the society. With a view to the prevention of this evil, the society, in the first place, gave special as well as public notice to publicans, artificers, and shopkeepers, who were in the habit of violating this day, of their intention to prosecute such as

* The first part was noticed by us in our review, Vol. II. page 306.

persisted in the practice. They wrote likewise to the ministers and churchwardens of the metropolis, urging them to aid the exertions of the society; a measure which has been attended by good effects. These steps having been taken, the society proceeded to the prosecution of those offenders who contemned their caution, and informations were laid against those publicans who suffered tippling during the hours of divine service, and against shopkeepers who exercised their trade after ten on Sunday morning. Two hundred and eighteen of the most notorious of these offenders were, in one year, convicted in the full penalty with costs; many others on promises of amendment were dismissed. The total number of persons convicted for violating the Sabbath has been six hundred and twenty. One great cause of the profanation of the Sabbath by shopkeepers is stated to be the late hour on Saturday at which masters pay the wages of their labourers, and which prevents them from making provision for the Sabbath on that night.*

The suppression of BLASPHEMOUS, LICENTIOUS, AND OBSCENE BOOKS AND PRINTS, has been another main object with this society. The extent to which the nefarious traffic in these articles has been carried on in this country will astonish and alarm every religious mind. It affords a precarious subsistence, not to a few pedlars merely; but some houses apparently of property, chiefly foreigners, are engaged in it. A considerable house in town employs about thirty persons to itinerate with these wares, two in company, whose ostensible business is to sell looking-glasses, telescopes, and other articles of fair trade. Another house employs twelve hands in the same work. These itinerants are in the habit of visiting schools, where they sell many prints and pictures to youth of both sexes through the medium of servants; a fact which now stands on the clearest judicial evidence. Nor is it men only who are employed in this business, but around London women act as the itinerant venders, and gain admittance to schools, &c. under the pretext of buying cast off clothes from the servants, or vending some trifling articles. The itinerants employed are chiefly Italians; but other retailers of these wares abound in London, both in shops and stalls, and at the corners of streets. In short, the extent and malignity of the evil are such—satisfactorily proved to be such, as justly to inspire the utmost alarms for the morals of society.

Children's books also have been made a channel for conveying infidel and licentious tenets, scripture history being ridiculed, and loose notions of morality instilled. New editions of even old and approved books have been published, containing fresh matter of the most pernicious kind. Translations of French and German books issue from the press, abounding either with indecency or infidelity.

With a view to stop the circulation of these books and prints, the society wrote cautionary letters to all the schools about town; and instituted criminal prosecutions against several concerned in their distribution, in consequence of which seven convictions have taken place, and the offenders have been subject to imprisonment and the pillory. On these trials it was proved that the pernicious articles in question were disposed of to a great extent to ladies, and at boarding-schools in and near London.

"It is scarcely possible," observes the society, "to conceive a crime so malignant in its nature, and so widely mischievous in its effects," as this. "Who will attempt to calculate the mischiefs that may result from so nefarious a practice? Who will presume to compute the debaucheries, the adulteries, the domestic wretchedness, &c. involved in the consequences of so insidious and systematic an attack on the morals of the community?"

Much has also been done by the society for the suppression of DISORDERLY HOUSES, and ILLEGAL LOTTERIES, and for the punishment of CRUELTY TO ANIMALS. Among the first of these were two *private theatres*, where many idle and dissolute persons of both sexes met, and where scenes of gross depravity took place. Twenty-five persons have been convicted for *illegal insurances*, and several for *imposture* and *fortune telling*; and four have been convicted of *gross cruelty in driving cattle*, and in *bear and badger-baiting*.

The address closes with an appeal to the higher orders, calling on them for active cooperation, and reminding them how much depends on their correct demeanour and example; and how likely their neglect of the sabbath and other religious institutions, their immorality and licentiousness, are not only to obstruct the improvement of the lower orders in religion and virtue, but to give vice and irreligion a wider and more fatal predominance.

"Let each of us then," it is added, "seriously attempt the amendment of himself and his household. Individual transgression forms the aggregate of national guilt. Let each of us consider himself responsible to his country and his God, for the abuse of that influence which it is his duty to exert for the best of purposes, in the particular circle in which he is called upon to move; let him consider that this is a momentous season, and that all that is valuable in this world or the next, all that the heart loves as the subject of possession here, or as the object of hope hereafter, is threatened with dissolution, or treated as visionary."—"Let our gratitude to Almighty God for his goodness to our ancestors and to ourselves—let our anxious and affectionate so-

---

* The society observes, with much truth, that "rapid advances are making among *all* ranks to confound the Sabbath with other days, and to deprive it of whatever serves to distinguish it as the day devoted to God." They have omitted, however, to notice Sunday-drilling, an evil, in its nature and consequences, far more extensive and injurious than any of the other violations of the sabbath which has engaged their attention.

licitude for our descendants—animate us to the practice of that piety, and of those virtues which make a nation a blessing to itself and to the world, and a continual object of divine favour; and let it not be forgotten, that as, by our reformation, we may still be continued, what we have long been, the depositary of true religion, of real liberty, and of social order;"—"so by persevering in evil, we may expose our land to desolation, we may lose our name and place as a nation, and become a signal instance of divine justice on a people resolute in impenitence, whom neither blessings can soften nor calamity deter, who are alike unmoved by mercy and insensible to wrath."

FRANCE.

The Abbe Grossier is preparing for the press, by the help of the MSS. of M. de la Tour, who for many years carried on a correspondence with the missionaries in China, a new and improved edition of his *Description Generale de la Chine*, which forms the thirteenth volume of the *Histoire Generale* of Father Moilla. The natural History of China, with which we are at present very imperfectly acquainted, will be greatly enriched by aid of the MSS. and cabinet of M. de la Tour.

M. Langles is employed upon an edition of the Arabic original, with numerous annotations, of the travels of two Mahometans to China, of which M. Renaudot published a French translation at Paris in 1718, and of the existence of which original the learned then doubted.

The *Chinese Characters*, cut in wood, which had lain above sixty years in the national library at Paris, have been lately transferred to the national printing-office, for the use of Dr. Hagar. They amount in number to eighty-six thousand four hundred and seventeen.

The Abbe de Lisle has published a *Translation of the* Æneid. He has anounced his intention of publishing, in six months, a *Poetical Version of the Paradise Lost*, which is to be followed by a *Translation of the Iliad*, and another of the *Jerusalem Delivered*.

M. Guer has published, at Paris, a work, entitled *Considerations sur les Finances*, one of the principal objects of which is, to refute the errors of that class of writers called economists, who preceded, and were in some measure, the cause of the French Revolution. He particularly refutes their notion of the earth being the original of all wealth: and that, therefore, all taxes should be laid immediately on land. That visionary system has been often refuted; but as some writers profess still to adhere to the doctrine, every new attack upon their errors deserves attention.

A *new Dictionary of Natural History*, applied to the arts, and principally to agriculture and to rural and domestic economy, is publishing at Paris, by a society of naturalists and agriculturists, most of them members of the National Institute. It will form twenty-four large volumes octavo; and is adorned with figures taken from the three kingdoms of nature.

It is stated in the *Decade Philosophique*, that the *annual Sun Flower* is a very profitable plant in agriculture; the leaves furnishing abundance of agreeable fodder for cattle, the flowers assembling bees from all quarters by their supply of honey, and its prodigious quantity of seeds affording valuable food for sheep, pigs, poultry, &c.

M. Chancey, in a memoir upon the different species of wheat, contends that there is no degeneracy of any of the sorts but what results from negligence, and that attentive culture will greatly improve any species.

The *Depot Militaire* at Paris, has lately published in two volumes octavo, with a map, a *Notice Descriptive de l'Angleterre, l'Ecosse, et l'Irlande*, containing particular information, chiefly taken from English works, relative to the situation of places, the sources and course of rivers, the roads, population, soil, productions, manufactures, and trade of Great Britain and Ireland, for the use of the army of invaders!!

A magnificent *Voyage Pittorasque de Constantinople* is about to be published at Paris.

M. Regnier has accommodated a thermometer to a walking cane, in such a manner as to render it extremely useful for a variety of purposes; such as—1. To ascertain and to compare, at a certain depth, the temperature of sown land, when the surface is hard and frozen.—2. To estimate the heat of hay-stacks, which frequently take fire before the farmer is aware.—3. To compare the heat of garden beds.—4. To ascertain the state of fermenting liquors.—5. For regulating the heat of coppers.—6. As an agreeable companion in country walks, to those who wish to ascertain and compare the temperature of different springs and streams, or for other similar purposes.

A quarry-man, in a village near Paris, having detached, by means of gunpowder, a large block of stone, split it by the usual processes, and found in the middle of it the petrified skeleton of a ram. Each of the two sections of the block contains one half of the animal in perfect preservation. The block was detached from the solid rock, at the depth of thirty feet from the summit of the quarry. This curious petrifaction is to be deposited in the Museum of Natural History.

HOLLAND.

An excellent regulation has lately been published in Holland, whereby ignorant quacks are prevented from selling their poisons, and tampering with the constitutions of their infatuated patients.

ITALY.

M. Pierre Custodi, an Italian of distinguished literary character, is engaged in publishing at Milan, a collection of the works of all the authors who have written in the Italian language upon *Political Economy*. Four volumes have already appeared, executed in a superb style. A sketch of each author's life will be prefixed to his work. The whole collection will be comprised in thirty volumes, and will be published in the space of a year.

MALAGA.

On the 11th of January last, at forty-three minutes past five in the evening, a violent earthquake was felt, accompanied with a loud noise. It lasted ninety seconds, and did much damage. From that time to the end of the month, two, three, or four slight shocks were felt almost daily.

GERMANY.

Professor Spalding has just published a second volume of his valuable edition of the *Institutes of Quintillian.*

Schweighauser has recently published two new volumes of *Athenæus*, viz. a third of the text, and a fourth of the notes.

A new edition of the *Argonautics of Orpheus* has been lately published, revised, and illustrated with notes, by Schneider.

Beck is preparing for the press a new edition of *Sophocles.* It will form three volumes in quarto, and will appear towards the close of the year.

Schneider has published the *Fragments of the Greek Female Poets*, in one volume octavo.

Fischer has printed an elaborate commentary on the *Cyropædia of Xenophon.*

The *Fables and Tales* of the Persian poet Nizam, have lately been published at Leipsic, with a Latin version and an explanatory index.

PRUSSIA.

A very remarkable piece of *Amber* was found lately in East Prussia, about twelve miles from the Baltic. It weighs above eighteen pounds. The largest piece known, which is in the cabinet of Madrid, weighs only eight pounds. A dealer in amber offered three thousand dollars for it; but the king, after paying one thousand dollars to the proprietor of the estate on which it was found, ordered it to be deposited in the cabinet of minerals at Berlin. Amber is the property of the crown.

NORWAY.

M. Esmark has, in a late tour in Norway, made many interesting observations in order to determine the boundary line of vegetation, and of the duration of the snow in an unmelted state. Where the rays of the sun fall in an oblique direction, towards the north and north east, the boundary line of the snow is as low as three thousand feet above the level of the sea; but towards the south and west, where the heat of the sun is more powerful, it is seven thousand feet. The boundary of vegetation in Norway differs in different places; as do likewise the kinds of trees and plants, which are capable of bearing a greater or less degree of cold. At the height of one thousand feet, some of the better sorts of fruit-trees thrive, and are productive; the fir, at two thousand feet; the pitch-pine and birch, at three thousand feet; the juniper-bush and a few others, at three thousand two hundred feet elevation. Barley and oats will grow at from fifteen hundred to eighteen hundred feet elevation, but only in sheltered valleys. At the height of from twelve hundred to thirteen hundred feet, the night frost frequently does great injury to the young crops.

DENMARK.

Mr. Peter Rieffelgen, a native of Copenhagen, has just invented a new musical instrument, which he calls *Melodica*, in which the sound is produced in a manner hitherto unknown, viz. by the friction of metal forks against a moveable metal cylinder, which is effected by straining or slackening the fork, by means of keys like those of an organ, &c. As this invention is proved, by competent judges, to be entirely new, and superior to any one of a similar construction under the name of the Harmonica, his Danish Majesty has granted him his royal letters patent, in which the formation and peculiar excellence of the Melodica is detailed at large.

Professor Wibourg, of Copenhagen, has invented a machine for weighing corn, by means of which the quality may be discovered from its weight.

RUSSIA.

Mr. Benjamin Bergman, after a residence of three years among the Calmuc Tartars, has returned to Riga, where he means to arrange and prepare for the press the observations which he collected during his interesting travels. They will soon appear, and will form five volumes.

The emperor has founded a university, on a very comprehensive liberal scale, in Lithuania, for the cultivation and diffusion of the arts and sciences in that part of the empire.

The emperor has caused ten thousand copies of a popular treatise on the *Cow-Pox*, written in the Russian language, to be printed at his expense, and to be sent to all the governments, for the purpose of being distributed gratis among the people, and particularly in the country.

NORTH AMERICA.

Mr. Granger, postmaster-general to the United States, in a list of the post-offices which he has published, enumerates nearly one thousand three hundred. This fact affords satisfactory proof of the rapid advances which that country is making in the settlement and cultivation of its vacant territory.

From an official account of Louisiana, we are informed that there exists, about one thousand miles up the Missouri, and near that river, a mountain of salt, one hundred and eighty miles long and forty-five wide. It consists of solid rock, without any trees or even shrubs on it. Salt springs are very numerous beneath the surface of the mountain.

cious remarks on the measures which ought to be employed for the cure and prevention of infectious fever in the metropolis. The unreasonable prejudices which have hitherto impeded the adoption of those measures, we trust, will gradually give way to the unwearied exertions of this philanthropic society.

2. *Extract from an account of the mode of introducing the new cottage grates into cottages*, by the Reverend James Plumbtre. The grates here spoken of are Count Rumford's cottage grates, No. 1, which are to be procured at the Carron company's warehouse in Thames-street, at about five shillings each; and may be properly fixed in brick-work for half a guinea more. The saving of fuel by the use of these grates is proved to be very considerable, while they add much to the neatness, cheerfulness, warmth, and convenience of a cottage. The cottagers were induced to erect them by an advance of the money requisite for the purpose, to be repaid by instalments.

3. *Extract from an account of the* Montgomery *and* Pool *House of Industry*, by Thomas Bernard, Esq.

4. *Extract from an account of a Sunday School at* Kirkstall, *near* Leeds, by Mrs. Carr. There is no place of divine worship nearer Kirkstall than two miles, and the Sunday, previous to instituting this school, was generally spent by the inhabitants in sauntering through the woods. The whole place has now a very different appearance on a Sunday; a change which has been effected with very little expense, many of the inhabitants availing themselves of the opportunity, which the school affords of hearing the Bible read.

5. *Extract from an account of a School for Poor Children at* Fincham, by Mr. Corston. Sixty-four children, from seven to fourteen years of age, are instructed twice a day in reading, and eight of them in writing; the rest of their school time is employed in platting split straw, for which they receive to the amount of their earnings, being from eighteen pence to four shillings a week.

6. *Copy of the regulations of the Society in West-street, called* THE FREE CHAPEL BENEVOLENT SOCIETY. The formation of this society was noticed in our number for January, (p. 55,) when we earnestly recommended the account given of it to the attention of all who wish to do good to the bodies and souls of their fellow-creatures. The regulations now detailed seem to be framed with judgment. The following we extract as a pleasing proof of the pious zeal of those who take the lead in this institution.—"The committee are to appoint visiters to examine into the state of all cases recommended to the notice of the society; great care to be taken that such visiters be persons of unblemished character, capable of giving plain and religious instruction to those they visit; particularly in the three grand articles of the necessity of REPENTANCE in consequence of natural corruption and actual transgressions; FAITH in the LORD JESUS CHRIST, as the only way of salvation; and HOLINESS OF LIFE as an evidence of that faith."

7. *Statement as to the reception and management of the Children in the Foundling Hospital at London.* The children admitted are between two and twelve months old; the orphans of soldiers and sailors under five years of age, and a few cases of peculiar distress excepted. The mothers, on whose petition they are admitted, are generally young women, whose prior character has been unexceptionable, but who have fallen victims to seduction. Their penitence, and the prospect of their re-establishment, in case their shame is concealed, are particularly examined into. The children, if the cases be approved, are ordered to be admitted on the day before the next public baptism; and having been baptized, they are sent to nurse in the country, and are frequently visited by the inspector and by an apothecary. The proportion of mortality in these infants has lately been less than one in six. At four years of age the children return to the hospital, and are placed at school, where they continue till about thirteen or fourteen years old, when they are bound apprentices, chiefly to London shopkeepers. Before the apprentice quits the hospital, the chairman reads to him the instructions, and presents him with a Bible and Prayer-book. During the period of apprenticeship, which continues till twenty-one years of age, the matron and schoolmaster visit them occasionally, examine into their behaviour and situation, and give them advice and assistance. In cases of complaint between master and apprentice the committee interferes; but complaints, as to apprentices, have been greatly diminished by a resolution to present to such of them as shall have behaved well, a gratuity and a testimonial of their good conduct. The care of the governors ends here, but they have been much gratified by observing the progress of these children through life; some attaining to affluence, most to a degree of creditable independence. Every year instances occur of penitent mothers, who have become prosperous in life. Some have married comfortably, and occasionally to the authors of their misfortune. Of these, several have reclaimed their children, which are delivered to them on proof of ability to maintain them.

The second part of an Address to the public from the Society for the Suppression of Vice, instituted in London 1802, *containing an account of its proceedings from its earliest institution* has lately appeared.* Of this account we propose to give a brief abstract. The shameless and daring PROFANATION OF THE LORD'S DAY, which too generally prevails, has engaged the marked attention of the society. With a view to the prevention of this evil, the society, in the first place, gave special as well as public notice to publicans, artificers, and shopkeepers, who were in the habit of violating this day, of their intention to prosecute such as

* The first part was noticed by us in our review, Vol. II. page 306.

persisted in the practice. They wrote likewise to the ministers and churchwardens of the metropolis, urging them to aid the exertions of the society; a measure which has been attended by good effects. These steps having been taken, the society proceeded to the prosecution of those offenders who contemned their caution, and informations were laid against those publicans who suffered tippling during the hours of divine service, and against shopkeepers who exercised their trade after ten on Sunday morning. Two hundred and eighteen of the most notorious of these offenders were, in one year, convicted in the full penalty with costs; many others on promises of amendment were dismissed. The total number of persons convicted for violating the Sabbath has been six hundred and twenty. One great cause of the profanation of the Sabbath by shopkeepers is stated to be the late hour on Saturday at which masters pay the wages of their labourers, and which prevents them from making provision for the Sabbath on that night.*

The suppression of BLASPHEMOUS, LICENTIOUS, AND OBSCENE BOOKS AND PRINTS, has been another main object with this society. The extent to which the nefarious traffic in these articles has been carried on in this country will astonish and alarm every religious mind. It affords a precarious subsistence, not to a few pedlars merely; but some houses apparently of property, chiefly foreigners, are engaged in it. A considerable house in town employs about thirty persons to itinerate with these wares, two in company, whose ostensible business is to sell looking-glasses, telescopes, and other articles of fair trade. Another house employs twelve hands in the same work. These itinerants are in the habit of visiting schools, where they sell many prints and pictures to youth of both sexes through the medium of servants; a fact which now stands on the clearest judicial evidence. Nor is it men only who are employed in this business, but around London women act as the itinerant venders, and gain admittance to schools, &c. under the pretext of buying cast off clothes from the servants, or vending some trifling articles. The itinerants employed are chiefly Italians; but other retailers of these wares abound in London, both in shops and stalls, and at the corners of streets. In short, the extent and malignity of the evil are such—satisfactorily proved to be such, as justly to inspire the utmost alarms for the morals of society.

Children's books also have been made a channel for conveying infidel and licentious tenets, scripture history being ridiculed, and loose notions of morality instilled. New editions of even old and approved books have been published, containing fresh matter of the most pernicious kind. Translations of French and German books issue from the press, abounding either with indecency or infidelity.

With a view to stop the circulation of these books and prints, the society wrote cautionary letters to all the schools about town; and instituted criminal prosecutions against several concerned in their distribution, in consequence of which seven convictions have taken place, and the offenders have been subject to imprisonment and the pillory. On these trials it was proved that the pernicious articles in question were disposed of to a great extent to ladies, and at boarding-schools in and near London.

"It is scarcely possible," observes the society, "to conceive a crime so malignant in its nature, and so widely mischievous in its effects," as this. "Who will attempt to calculate the mischiefs that may result from so nefarious a practice? Who will presume to compute the debaucheries, the adulteries, the domestic wretchedness, &c. involved in the consequences of so insidious and systematic an attack on the morals of the community?"

Much has also been done by the society for the suppression of DISORDERLY HOUSES, and ILLEGAL LOTTERIES, and for the punishment of CRUELTY TO ANIMALS. Among the first of these were two *private theatres*, where many idle and dissolute persons of both sexes met, and where scenes of gross depravity took place. Twenty-five persons have been convicted for *illegal insurances*, and several for *imposture* and *fortune telling*; and four have been convicted of *gross cruelty in driving cattle*, and in *bear and badger-baiting*.

The address closes with an appeal to the higher orders, calling on them for active cooperation, and reminding them how much depends on their correct demeanour and example; and how likely their neglect of the sabbath and other religious institutions, their immorality and licentiousness, are not only to obstruct the improvement of the lower orders in religion and virtue, but to give vice and irreligion a wider and more fatal predominance.

"Let each of us then," it is added, "seriously attempt the amendment of himself and his household. Individual transgression forms the aggregate of national guilt. Let each of us consider himself responsible to his country and his God, for the abuse of that influence which it is his duty to exert for the best of purposes, in the particular circle in which he is called upon to move; let him consider that this is a momentous season, and that all that is valuable in this world or the next, all that the heart loves as the subject of possession here, or as the object of hope hereafter, is threatened with dissolution, or treated as visionary."—"Let our gratitude to Almighty God for his goodness to our ancestors and to ourselves—let our anxious and affectionate so-

---

* The society observes, with much truth, that "rapid advances are making among *all* ranks to confound the Sabbath with other days, and to deprive it of whatever serves to distinguish it as the day devoted to God." They have omitted, however, to notice Sunday-drilling, an evil, in its nature and consequences, far more extensive and injurious than any of the other violations of the sabbath which has engaged their attention.

licitude for our descendants—animate us to the practice of that piety, and of those virtues which make a nation a blessing to itself and to the world, and a continual object of divine favour; and let it not be forgotten, that as, by our reformation, we may still be continued, what we have long been, the depositary of true religion, of real liberty, and of social order;"—"so by persevering in evil, we may expose our land to desolation, we may lose our name and place as a nation, and become a signal instance of divine justice on a people resolute in impenitence, whom neither blessings can soften nor calamity deter, who are alike unmoved by mercy and insensible to wrath."

FRANCE.

The Abbe Grossier is preparing for the press, by the help of the MSS. of M. de la Tour, who for many years carried on a correspondence with the missionaries in China, a new and improved edition of his *Description Generale de la Chine*, which forms the thirteenth volume of the *Histoire Generale* of Father Moilla. The natural History of China, with which we are at present very imperfectly acquainted, will be greatly enriched by aid of the MSS. and cabinet of M. de la Tour.

M. Langles is employed upon an edition of the Arabic original, with numerous annotations, of the travels of two Mahometans to China, of which M. Renaudot published a French translation at Paris in 1718, and of the existence of which original the learned then doubted.

The *Chinese Characters*, cut in wood, which had lain above sixty years in the national library at Paris, have been lately transferred to the national printing-office, for the use of Dr. Hagar. They amount in number to eighty-six thousand four hundred and seventeen.

The Abbe de Lisle has published a *Translation of the* Æneid. He has anounced his intention of publishing, in six months, a *Poetical Version of the Paradise Lost*, which is to be followed by a *Translation of the Iliad*, and another of the *Jerusalem Delivered*.

M. Guer has published, at Paris, a work, entitled *Considerations sur les Finances*, one of the principal objects of which is, to refute the errors of that class of writers called economists, who preceded, and were in some measure, the cause of the French Revolution. He particularly refutes their notion of the earth being the original of all wealth: and that, therefore, all taxes should be laid immediately on land. That visionary system has been often refuted; but as some writers profess still to adhere to the doctrine, every new attack upon their errors deserves attention.

A *new Dictionary of Natural History*, applied to the arts, and principally to agriculture and to rural and domestic economy, is publishing at Paris, by a society of naturalists and agriculturists, most of them members of the National Institute. It will form twenty-four large volumes octavo; and is adorned with figures taken from the three kingdoms of nature.

It is stated in the *Decade Philosophique*, that the *annual Sun Flower* is a very profitable plant in agriculture; the leaves furnishing abundance of agreeable fodder for cattle, the flowers assembling bees from all quarters by their supply of honey, and its prodigious quantity of seeds affording valuable food for sheep, pigs, poultry, &c.

M. Chancey, in a memoir upon the different species of wheat, contends that there is no degeneracy of any of the sorts but what results from negligence, and that attentive culture will greatly improve any species.

The *Depot Militaire* at Paris, has lately published in two volumes octavo, with a map, a *Notice Descriptive de l'Angleterre, l'Ecosse, et l'Irlande*, containing particular information, chiefly taken from English works, relative to the situation of places, the sources and course of rivers, the roads, population, soil, productions, manufactures, and trade of Great Britain and Ireland, for the use of the army of invaders!!

A magnificent *Voyage Pittoresque de Constantinople* is about to be published at Paris.

M. Regnier has accommodated a thermometer to a walking cane, in such a manner as to render it extremely useful for a variety of purposes; such as—1. To ascertain and to compare, at a certain depth, the temperature of sown land, when the surface is hard and frozen.—2. To estimate the heat of hay-stacks, which frequently take fire before the farmer is aware.—3. To compare the heat of garden beds.—4. To ascertain the state of fermenting liquors.—5. For regulating the heat of coppers.—6. As an agreeable companion in country walks, to those who wish to ascertain and compare the temperature of different springs and streams, or for other similar purposes.

A quarry-man, in a village near Paris, having detached, by means of gunpowder, a large block of stone, split it by the usual processes, and found in the middle of it the petrified skeleton of a ram. Each of the two sections of the block contains one half of the animal in perfect preservation. The block was detached from the solid rock, at the depth of thirty feet from the summit of the quarry. This curious petrifaction is to be deposited in the Museum of Natural History.

HOLLAND.

An excellent regulation has lately been published in Holland, whereby ignorant quacks are prevented from selling their poisons, and tampering with the constitutions of their infatuated patients.

ITALY.

M. Pierre Custodi, an Italian of distinguished literary character, is engaged in publishing at Milan, a collection of the works of all the authors who have written in the Italian language upon *Political Economy*. Four volumes have already appeared, executed in a superb style. A sketch of each author's life will be prefixed to his work. The whole collection will be comprised in thirty volumes, and will be published in the space of a year.

MALAGA.

On the 11th of January last, at forty-three minutes past five in the evening, a violent earthquake was felt, accompanied with a loud noise. It lasted ninety seconds, and did much damage. From that time to the end of the month, two, three, or four slight shocks were felt almost daily.

GERMANY.

Professor Spalding has just published a second volume of his valuable edition of the *Institutes of Quintillian.*

Schweighauser has recently published two new volumes of *Athenæus*, viz. a third of the text, and a fourth of the notes.

A new edition of the *Argonautics of Orpheus* has been lately published, revised, and illustrated with notes, by Schneider.

Beck is preparing for the press a new edition of *Sophocles.* It will form three volumes in quarto, and will appear towards the close of the year.

Schneider has published the *Fragments of the Greek Female Poets*, in one volume octavo.

Fischer has printed an elaborate commentary on the *Cyropædia of Xenophon.*

The *Fables and Tales* of the Persian poet Nizam, have lately been published at Leipsic, with a Latin version and an explanatory index.

PRUSSIA.

A very remarkable piece of *Amber* was found lately in East Prussia, about twelve miles from the Baltic. It weighs above eighteen pounds. The largest piece known, which is in the cabinet of Madrid, weighs only eight pounds. A dealer in amber offered three thousand dollars for it; but the king, after paying one thousand dollars to the proprietor of the estate on which it was found, ordered it to be deposited in the cabinet of minerals at Berlin. Amber is the property of the crown.

NORWAY.

M. Esmark has, in a late tour in Norway, made many interesting observations in order to determine the boundary line of vegetation, and of the duration of the snow in an unmelted state. Where the rays of the sun fall in an oblique direction, towards the north and north east, the boundary line of the snow is as low as three thousand feet above the level of the sea; but towards the south and west, where the heat of the sun is more powerful, it is seven thousand feet. The boundary of vegetation in Norway differs in different places; as do likewise the kinds of trees and plants, which are capable of bearing a greater or less degree of cold. At the height of one thousand feet, some of the better sorts of fruit-trees thrive, and are productive; the fir, at two thousand feet; the pitch-pine and birch, at three thousand feet; the juniper-bush and a few others, at three thousand two hundred feet elevation. Barley and oats will grow at from fifteen hundred to eighteen hundred feet elevation, but only in sheltered valleys. At the height of from twelve hundred to thirteen hundred feet, the night frost frequently does great injury to the young crops.

DENMARK.

Mr. Peter Rieffelgen, a native of Copenhagen, has just invented a new musical instrument, which he calls *Melodica*, in which the sound is produced in a manner hitherto unknown, viz. by the friction of metal forks against a moveable metal cylinder, which is effected by straining or slackening the fork, by means of keys like those of an organ, &c. As this invention is proved, by competent judges, to be entirely new, and superior to any one of a similar construction under the name of the Harmonica, his Danish Majesty has granted him his royal letters patent, in which the formation and peculiar excellence of the Melodica is detailed at large.

Professor Wibourg, of Copenhagen, has invented a machine for weighing corn, by means of which the quality may be discovered from its weight.

RUSSIA.

Mr. Benjamin Bergman, after a residence of three years among the Calmuc Tartars, has returned to Riga, where he means to arrange and prepare for the press the observations which he collected during his interesting travels. They will soon appear, and will form five volumes.

The emperor has founded a university, on a very comprehensive liberal scale, in Lithuania, for the cultivation and diffusion of the arts and sciences in that part of the empire.

The emperor has caused ten thousand copies of a popular treatise on the *Cow-Pox*, written in the Russian language, to be printed at his expense, and to be sent to all the governments, for the purpose of being distributed gratis among the people, and particularly in the country.

NORTH AMERICA.

Mr. Granger, postmaster-general to the United States, in a list of the post-offices which he has published, enumerates nearly one thousand three hundred. This fact affords satisfactory proof of the rapid advances which that country is making in the settlement and cultivation of its vacant territory.

From an official account of Louisiana, we are informed that there exists, about one thousand miles up the Missouri, and near that river, a mountain of salt, one hundred and eighty miles long and forty-five wide. It consists of solid rock, without any trees or even shrubs on it. Salt springs are very numerous beneath the surface of the mountain.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

THE Economy of the Covenants between God and Man, comprehending a complete Body of Divinity, by the learned Herman Witsius, D.D. with his Life; faithfully translated from the Latin, with a fine Portrait of the author. 2 vols. 8vo. 14s. boards.

Horæ Solitariæ; or, Essays upon some remarkable Names and Titles of the Holy Spirit occurring in the Old and New Testaments, &c. By Mr. Searle; 2 large vols. 8vo. 16s. boards.

Diatessaron; or, the History of our Lord Jesus Christ; compiled from the Four Gospels, according to the authorized English Version, with brief Notes, practical and explanatory: to which are prefixed, a Map of the Holy Land, and an Introduction. Second Edition. By T. Thirlwall, A. M. Editor of the Latin Diatesseron lately published, in usum Scholarum.

A Dissuasion from Sunday-drilling, including Extracts from Pamphlets on the Subject of Sunday drilling lately published. By the Rev. John Hughes. 6d.

Remarks on a Charge delivered by the Bishop of Lincoln to his Clergy, at the Visitation in June 1803; with particular References to the Bishop's Animadversions on Evangelical Preachers. 3s.

Letters on the Atonement. By Charles Jerram, A. M. 2s. 6d.

An Essay on the Christian Sabbath. By Joseph Hughes, A. M. 6d.

Eight Discourses on Theological and Literary Subjects, by the late Professor Arthur, of Glasgow; with an Account of some Particulars in his Life and Character. By Professor William Richardson. 8vo. 8s. boards.

The Guide to Immortality; or, Memoirs of the Life and Character of Christ; by the Four Evangelists; digested according to the Order of Time and Place in the Words of the established Version; illustrated with Notes. By Robert Fellowes, A. M. 3 vols. 8vo. £.1. 4s. boards.

Considerations on the general Condition of the Christian Covenant; with a View of some late important Discoveries. By Joseph Holden Pott, A. M. 8vo. 3s.

Charis; or, Reflections chiefly upon the Office of the Holy Spirit. 12mo. 3s.

Divine Judgments on guilty Nations, their Causes and Effects, considered in a Discourse delivered before a Congregation of Protestant Dissenters, by Robert Arplands; with a Preface and Notes, containing Remarks on our national Sins, and an Inquiry into the Justice of the present War, in Reply to the Observations of Messrs. Hall, Fuller, &c. in their late Sermons on Public Affairs. By Benjamin Flower. 2s.

Priestley's History of the Christian Church, Volumes III. IV. V. and VI. £.1. 12s. boards.

MISCELLANEOUS.

A Series of Letters written from South America, by an English Gentleman detained a Prisoner by the Spaniards in Paraguay, in the Years 1797-8, descriptive of the Country, Government, and Manners of the Inhabitants; No. I. (to be completed in Six Numbers, published Monthly, adorned with highly-finished Engravings.) 8vo. 2s. 6d.

An Epitome of the History of the Islands of Malta and Gozo; with a new Map. By Charles Wilkinson.

Scotia Depicta; or, the Antiquities, Castles, Public Buildings, Seats, Cities, and Picturesque Scenery of Scotland; illustrated in a Series of Etchings. By James Fittler, from Drawings, by John Claude Nattles. Imperial long quarto, £. 6. 6s. boards.

The Universal History, from the Creation to the present Time, carefully abridged, for the Use of Children, from the Twenty-five Volumes of Dr. Mavor's Universal History; with Maps. 18mo. 2s. 6d. half bound.

Rev. James Granger's Biographical History of England, from Egbert the Great to the Revolution. 4 vols. 8vo. £. 1. 8s. boards; or on royal paper, hot-pressed, £. 2. 2s. boards. A new Edition.

Maurice's Modern History of Hindostan. Vol. II. Part I.

Observations on the Statute of the First of William and Mary, chap. 18, commonly called the Toleration Act, and on the Statute of the 19th Geo. III. chap. 24, entitled "An Act for the further Relief of Protestant Dissenting Ministers," &c. in reference to Protestant Dissenting Ministers and others applying to qualify themselves upon the said Acts. By Joseph Smith, Barrister at Law. 2s.

An improved Method of Book-keeping. By John Shires, Accomptant. 4to. 7s. 6d. boards.

The Military Mentor; being a Series of Letters recently written by a General Officer to his Son on his entering the Army; comprising a Course of elegant Instruction, calculated to unite the Characters and Accomplishments of the Gentleman and the Soldier. 2 vols. 12mo. 10s. 6d.

Reflections on the menaced Invasion, and the Means of Protecting the Capital; a Defence of the Volunteer System; and a military Description of Essex and Kent. By Colonel George Hanger. 8vo. 4s. 6d.

A Discourse called the Royal Soldier; necessary for every Military Man at the present Juncture. 1s.

A Letter to Mr. Francis Jeffray, Editor of the Edinburgh Review, relative to certain Calumnies and Misrepresentations which have

appeared in that work; with an exposition of the Ignorance of the new Critical Junto; to which are subjoined, an account of the conduct of certain individuals at the author's Probationary Lecture at Edinburgh, and the outlines of his Course of Lectures on the Science and Practice of Elocution. By John Thelwall. 2s. 6d.

Indian Recreations; consisting chiefly of Strictures on the domestic and rural Economy of the Mahommedans and Hindoos. By the Reverend William Tennant, LL. D.; with plates. 2 vols. 8vo. 18s. boards.

An Address to the public from the Society for the Suppression of Vice. Part II. 1s. 6d.

A Review of "the Vindication of the Conduct of the five suspended members of the Council of the Royal Academy." 1s.

The Spirit of the Public Journals for 1803, (Volume VII.) 6s. boards.

Letters of Consolation and Advice from a Father to his Daughter on the Death of her Sister. 12mo. 2s. 6d.

Proclamation of the First Consul, intended to be issued on the landing of the French army in England. 6d.

A Solemn Protest against the Revival of Scenic Exhibitions and Interludes at the Royalty Theatre. By the Reverend Thomas Thirlwall, M. A. a Member of the Society for the Suppression of Vice. 6d.

An Address to the Society of Friends, commonly called Quakers, on their excommunicating such of their Members as marry those of other religious Professions. 1s. 6d.

Animal Biography; or, Anecdotes of the Lives, Manners, and Economy, of the Animal Creation, arranged according to the system of Linnæus. By the Rev. William Bingley, A. M.; second edition, with considerable additions and corrections, and an appropriate Frontispiece. 3 vols. 8vo. £1. 10s. boards.

The Report of the Evidence and other Proceedings in Parliament respecting the Invention of the Life Boat; also Documents illustrating the Principles and Construction of the Life Boat, and its security in turbulent seas; with practical directions for the management of it. By Henry Greathead. 2s.

The 21st Report of the Society for bettering the condition of the Poor. 1s.

A complete Analysis of the German Language; or, a philological and grammatical View of its Construction, Analogies, and various Properties. By Dr. Render. 8vo. 12s. boards.

Outlines of rational Patriotism, and a Plea for Loyalty; shewing the rise and progress of English Liberty, a Sketch of the Constitution, &c. whereon the grounds of volunteering are examined, &c. By J. Hatfield. 2s. 6d.

Thoughts on the present state of Affairs, and the Prospect of Invasion. 1s.

Utrum Horum? Addington or Pitt? An Appeal to the good sense of the People, especially recommended to the perusal of members of Parliament; occasioned by reading "A Plain Answer to the Misrepresentations and Calumnies contained in the Cursory Remarks of a Near Observer." 2s.

A plain Reply to the Pamphlet, "A plain Answer;" being a more fair state of the Question between the late and present Ministry. 2s. 6d.

The Correspondence between Lord Redesdale, Lord High Chancellor of Ireland, and the Earl of Fingal, &c.; to which is added, the Narrative of the Reverend P. O'Neil, referred to in the Correspondence. 1s.

The salutary Effects of Vigour, exemplified in the Operations of the Nottingham Act, lately passed; being a Sequel to Bowles's Thoughts on the late General Election. By John Bowles. 6d.

The True Interest of the United Kingdom proved, in two Plans of Finance; to take off all the Taxes prior to 1803, and provide thirty millions for the present emergency without the Income and Property Taxes, &c. By Joseph Coad. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

At a numerous and respectable meeting held at the London Tavern, on Wednesday, March, 7 1804, Granville Sharp, Esq. in the chair; a society was formed for the sole and exclusive purpose of *promoting the circulation of the Holy Scriptures in the principal living languages*. The following is an outline of the plan of the Society.

"1. A Society shall be formed with this designation—THE BRITISH AND FOREIGN BIBLE SOCIETY; of which the sole object shall be to encourage a wider dispersion of the Holy Scriptures.

"2. This society shall add its endeavours to those employed by other societies for circulating the scriptures through the British dominions, and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahommedan, or Pagan.

"3. Each subscriber of one guinea annually shall be a member.

"4. Each subscriber of 20 pounds, at one time, shall be a member for life. A subscriber of five guineas per an-

num shall be a governor; and a subscriber of 50 pounds or upwards, at one time, shall be a governor for life.

"☞ Governors shall be entitled to attend, and vote at, all the meetings of the committee.

"5. An executor paying a bequest of fifty pounds shall be a member for life, or of one hundred pounds, or more, a governor for life.

"6. Each member shall be entitled, under the direction of the committee, to purchase Bibles and Testaments for the purpose of gratuitous distribution at the society's prices, which shall be as low as possible, but no English Bibles or Testaments shall be given away in Great Britain by the society itself."

We have great pleasure in introducing this society to the knowledge of our readers. And we think it must prove highly consolatory to every reflecting mind to perceive, that while the enemies of Great Britain are menacing her with destruction, such varied and strenuous exertions should be making by many of her inhabitants to diffuse over the earth the pure light of christian truth. In the object proposed by this society, every sincere christian, of every name, may cordially and consistently unite; it is hoped, therefore, that all who regard the Bible as the word of God, which is able to make men wise unto salvation, will cheerfully contribute to its support. A liberal subscription has already been begun, which amounted in a few days to about one thousand pounds.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

A circular letter, dated the 5th inst. from the committee of this society, has come to our hands, of which it may be proper to give the substance. This society, it is observed, was instituted in the year 1800 by members of the Established Church, and is conducted in strict conformity to her doctrines and discipline. It was instituted not with the design of interfering with other societies embarked in the same cause, but of co-operating with them. While, therefore, the *Society for promoting Christian Knowledge* has confined its missionary exertions to a part of our eastern dominions, where they now employ several excellent Lutheran ministers; and while *the Society for the Propagation of the Gospel* in foreign parts has extended its labours chiefly to the British plantations in North America, it appeared that there was abundant room for the present institution, the precise object of which is expressed in the title.

No English clergymen having engaged themselves to the society as Missionaries, the committee were induced to open a correspondence with the continent, where they procured two young men, who, after a course of previous training, having received ordination in the Lutheran Church, were accepted as missionaries by the society. Their names are MELCHIOR RENNER a German, and PETER HARTWIG a Prussian.

These Missionaries resided some time in this country with a view to perfecting themselves in the English language; and acquiring also, by means of some African youths educating in England, the rudiments of the Soosoo language, which is spoken over a considerable portion of the continent of Africa; and in which, by the exertions of the Reverend Mr. Brunton, the society has already been enabled to print some useful tracts. This last mentioned circumstance, together with the vicinity of the Soosoo country to Sierra Leone, determined the committee to appoint the station of these Missionaries among the Soosoos, and a few weeks since, after a suitable address had been delivered to them, they embarked on board a vessel for Sierra Leone, one of them (Mr. Hartwig) having previously married with the consent of the committee.

The society has likewise had under its protection, for about six months, four other students, who are supported and educated at the society's expense, in the Missionary seminary at Berlin, where they are now attending to the study of the English, Arabic, and Soosoo languages, and to such other ob-

jects as may qualify them for conducting missions.

The committee observe, that they have hitherto been reluctant to call upon the christian liberality of their friends. But that *seven persons being now wholly dependent on the society*, and *its income being not equal to half its present annual expense;* having the prospect also of some Missionaries among clergymen of our own as well as of the Lutheran Church, and, consequently a prospect of usefully employing whatever funds may be entrusted to their disposal; they must entreat their friends to promote the interests of the society to the utmost of their power, both by engaging their own prayers and those of others in behalf of the society's object, and by promoting subscriptions and contributions among their friends, and, if practicable, annual collections in their congregations: by which last mode many would have an opportunity of contributing their mite towards the propagation of the Gospel, who cannot afford to appear in the list of annual subscribers; and an interest in the success of the christian cause would also be kindled and cherished. The annual meeting of the society is always held on Whit-Tuesday. Any communications to be made on the subject of this letter it is wished may be transmitted before that day to the secretary, the Reverend Josiah Pratt, *Doughty-Street, Guildford-Street*, or to the deputy secretary, Mr. Thomas Smith, No. 19, *Little Moorfields*. The booksellers of the society are Mr. L.B. Seeley, *Ave Maria-lane*, and Mr. John Hatchard, Piccadilly, London; and of them the annual publications of the society for 1801, 1802, and 1803, may be had through any bookseller in town or country. The annual report and sermon may in future be obtained in about a month after each anniversary on Whit-Tuesday.

☞ *Some interesting Intelligence from Bengal is deferred till next month for want of room.*

VIEW OF PUBLIC AFFAIRS.

FRANCE.

The most remarkable occurrence which has taken place in France has been the discovery of a conspiracy against the authority, and, it is said, the life of the First Consul. We know nothing of this affair except from the official paper of the French government, and we know enough of their open contempt of truth to feel considerable distrust of the accuracy of their representations. The account is in substance as follows: "Georges and the ex-general Pichegru had placed themselves at the head of a body of conspirators, who were landed at different times on the French coast from English ships, and who had assembled in Paris for the purpose of assassinating the First Consul and overturning the government. They had, it is alleged, several conferences on the subject with Moreau, who favoured their design, and every thing seemed ripe for execution, when the government, having received information of the plot, interfered, arrested General Moreau and several of the conspirators, and thereby obtained farther intelligence. Pichegru and Georges were thus discovered to be in Paris; and after a long pursuit they also it seems have been arrested. They both made considerable resistance, and Georges killed one man and wounded another who attempted to take him. Diligent search is still making for the other conspirators." When these particulars were announced to the tribunate, Moreau, the general's brother, strongly declared that his brother was innocent, and that all that had been said against him was an infamous calumny, and demanded that he might be tried before the ordinary tribunal. Bonaparte, it is to be feared, will not accede to this just and reasonable demand. Indeed there seems great reason to believe, that the implication of Moreau in the conspiracy has arisen from the First Consul's dread of the talents and popularity of that general, and his wish to rid himself of a hated rival. It is highly improbable, after what passed between Moreau and Pichegru in the year 1797, that a reconciliation should have taken place, and still more improbable that they should have united in a design requiring so great a share of mutual confidence. The conspiracy of Georges and Pichegru, if they really have conspired, has therefore, probably, been made use of as a convenient means of effecting the ruin of Moreau. The fate of these men is not yet ascertained; but it is supposed they will be tried by a special tribunal, as a law has passed, without any discussion, for suspending the trial by jury for a time.

In consequence of the First Consul's escape from this conspiracy, congratulatory addresses have been presented to him by the constituted authorities, and by the different civil, military, and ecclesiastical bodies throughout

the nation. In these the ridiculous charge that the English government had contrived a plan for the assassination of the First Consul, is, for obvious reasons, assumed to be proved.

The flotilla at Boulogne gradually increases in size, and near twelve hundred vessels are now said to be collected there.

HOLLAND.

On the 7th of February last an order was issued by the French government for seizing all English commodities in the warehouses, shops, and commercial houses, particularly in the maritime towns, in Dutch Brabant and Zealand; and all goods esteemed such were carried off to places belonging to France. In various places detachments of French troops supported the officers of the customs by whom the order was enforced. By this violent measure many of the inhabitants, particularly in Flushing, have lost a great part of their property. These are some of the happy effects of French alliance.

TURKEY.

The last accounts from Constantinople state, that Abdul Wechab, who headed the rebellion which lately broke out in Arabia, and which threatened the safety of a great part of the Turkish dominions, had been murdered, together with his brother, while at prayers. The assassin was cut into a thousand pieces by the partisans of Abdul Wechab. It was expected that this event would extinguish the rebellion, and that the followers of Abdul Wechab would quietly disperse.

ALGIERS.

A misunderstanding has for some time subsisted between Mr. Falcon, the British consul, and the Dey; which was widened by some Moorish women having been found in the consul's house, introduced there, it is said, in Mr. Falcon's absence, by means of the French Consul. In consequence of this circumstance, Mr. Falcon was ordered away, and otherwise treated with much indignity. Lord Nelson being instructed to procure the reinstatement of Mr. Falcon, proceeded to Algiers, and requested to be allowed to explain the business, but the Dey refused. Lord Nelson then threatened to use force, but the Dey declaring his intention of repelling force by force, and Lord Nelson having no instructions to proceed to extremities, the matter has ended here for the present. It is supposed that orders will go out to bombard Algiers. In the mean time all ships are cautioned not to approach the coast of Algiers, or to suffer themselves to be boarded by Algerine cruizers.

EAST INDIES.

The accounts received of the progress of the war in Ceylon continue to be of a disastrous nature. The Candians are said to have been so successful in their attacks as to endanger, in some degree, the safety of our principal possessions in that island. The ravages of war had been greatly aggravated by those of disease; great numbers of officers and soldiers having been carried off by the fever of the country. Reinforcements are said to be proceeding both from Madras and from this country for the protection of the island.

AMERICA.

Louisiana has been formally taken possession of by the government of the United States. We are happy to learn that they have prohibited the importation of slaves into that province.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

A COMMITTEE of the House of Commons has been appointed to investigate the state of the paper currency of Ireland, and the causes of the unfavourable exchange between that country and England.

A motion brought forward on the 7th inst. by Sir John Wrottesley, for the house resolving itself into a committee to inquire into the conduct of the government of Ireland relative to the insurrection of the 23d of July, was negatived by a majority of 96, the noes being 178, and the ayes 82.

On the 14th inst. a motion was made by Mr. Creevey for the production of a variety of papers, with a view to the institution of an inquiry into the circumstances of the existing war in Ceylon, which he contended had been impolitic in its commencement, and highly disastrous in its consequences. A part only of the papers moved for, viz. "Copies of despatches received from the governor of Ceylon respecting the causes of the war," was granted: the rest were withheld on the ground that, if granted, they might convey dangerous information to the enemy.

The same day Mr. Francis moved for the following papers, in order to ascertain the causes of the present Mahrattah war, viz. "Copies of all despatches from the Governor General relating to the rise and progress of the war; copies of all correspondence with the Mahrattah chiefs or states; and copies of all orders from the court of directors relative to the war." He grounded his motion on the express letter of an act of parliament, prohibiting all wars of ambition, or which were not strictly defensive. Lord Castlereagh having assured the house that the necessary information on this subject had not yet reached this country; and having promised that as soon as it was received it should be laid before parliament, Mr. Francis agreed to withdraw his motion.

On the 15th inst. Mr. Pitt moved for certain papers, intended to furnish materials for an inquiry into the conduct of the naval department. The general ground on which he placed his proposition was that the means of naval defence, employed by the admiralty, were inadequate to the demands of the present perilous crisis. In this view of the subject he was supported by Admiral Berkeley, Mr. Wilberforce, and Mr. Sturges Bourne. Mr. Fox, and Mr. Ponsonby voted on the same side, but professedly on a different ground, viz. that the conduct of the admiralty was in no respect censurable, and that it was due to the character of Earl St. Vincent to grant the papers which were called for. The motion was opposed, however, by Mr. Tierney, Sir Charles Pole, Sir Edward Pellew, Capt. Markham, Mr. Sheridan, and the Chancellor of the Exchequer, who argued that there existed no reasons for acceding to a measure which implied a suspicion of neglect on the part of the first lord of the admiralty, the character of that noble lord placing him above suspicion; and endeavoured to shew that every exertion had been made for the naval defence of the country which the exigency required, or our means would support. On a division the numbers were for Mr. Pitt's motion one hundred and thirty, against it two hundred and one, majority seventy-one.

The subject which has principally occupied the attention of parliament during the present month, has been the regulation of the volunteer system. A bill was brought into parliament for that purpose on the 8th of February by Mr. Secretary Yorke, and it has since undergone numerous and long discussions, which embraced not only the principle and the detail of the proposed regulations, but the comparative advantages and disadvantages of combining with our regular army either a volunteer force, such as is now on foot, or an armed peasantry, calculated for a more desultory and less regular species of warfare. Upon this last question, the arguments of all parties seemed to us to shew, that in addition to our present volunteer force, (to which it would be expedient to give as high a degree of discipline as may be compatible with general convenience,) a very large proportion of our population, perhaps the whole of the first and second classes under the defence bill, (viz. unmarried men from seventeen to fifty,) not already enrolled in any volunteer corps, should be so far trained to the use of arms, as to be able to act against an invading army as irregular troops, lining hedges and ditches, cutting off foraging parties, hanging on the rear and flanks of the enemy, and keeping them in a state of perpetual alarm. Some such measure, we trust, will in no long time be adopted. The particular provisions of the present bill we mean to give in our next number.

By the abstract of the subdivision rolls returned under the defence act to the Secretary of State's Office, and laid before the House of Commons, it appears that

The number of effective men in the first class in Great Britain, is -	444,086
Ditto, second class - - -	110,966
third ditto - - - -	174,109
fourth ditto - - -	643,602
Voluntary services - - -	406,780
Army, marines, volunteer corps, sea fencibles - - - -	139,471
Clergy, licensed teachers, medical men, and constables - - -	24,885
Infirm - - - - -	90,938
Enrolled in parishes out of their respective counties - - -	2,822

According to an account presented to the House of Commons, the produce of the permanent taxes for the year ending the 5th of January last, was £.30,710,747. 14s. 0 3-4d. besides the war tax of 1803, amounting to £.1,874,672. 2s. 11 3-4d. making altogether the sum of £.32,585,419. 17s. 0 1-2.

A bill is to be brought into the House immediately after the recess, in order to adjust the claims of the loyalty loan holders to repayment; the act of parliament on this subject being wholly at variance with the original resolution on which the loan was founded.

We are truly happy to have it in our power to congratulate our readers on the progressive restoration of his Majesty to nearly a perfect state of health, which has taken place during the present month. On the 22d inst. he was considered to be so much recovered, that notice was given that no more bulletins should be issued. As soon as there was a fair prospect of his Majesty's recovery, the following form of worship was ordered to be used in all the churches and chapels in the kingdom.

"O Almighty God, we render unto Thee our unfeigned thanks and praise, that Thou hast vouchsafed to be merciful and gracious to this kingdom, in granting to Thy servant, our sovereign, the hope and prospect of a speedy recovery from his dangerous sickness. Confirm and establish, we beseech Thee, O Lord, the work which thou hast begun. Make the light of Thy countenance to shine upon him, and renew in him his perfect strength. Grant that he may long continue a nursing father to Thy Church, and Thy Minister for good to all his subjects; and that, in the present crisis, he may be Thy blessed instrument of restoring peace to the distracted world. And when thou hast lengthened his days on earth, in the enjoyment both of domestic happiness and of public peace and prosperity, crown him, O Lord, with everlasting glory in the life to come, through Jesus Christ our Lord and Saviour. Amen."

Of the state of political parties at the present moment, it is not easy to give a very accurate account. In one or two instances, particularly on the motion for a naval inquiry, Mr. Pitt and his friends have evinced strong disapprobation of the conduct of Ministry; and the general tenour of his remarks on the volunteer bill shew, that he conceives them deficient in

that energy which the present crisis calls for. There appears, however, as yet no further symptom of an alliance between Mr. Pitt and Mr. Windham than arises from their occasionally dividing on the same side. Strong symptoms, indeed, of a friendly union between Mr. Windham and Mr. Fox have been observed; and it has even been supposed, we know not on what foundation, that a coalition would be formed of their respective parties with a view of opposing ministers. Mr. Sheridan, on the other hand, takes occasionally an active part in defending ministry, while he continues to profess a friendship for Mr. Fox, and, in common with Mr. Fox, a dislike to Mr. Pitt. On the motion for a naval inquiry, the minority, which was very formidable, was composed chiefly of the friends of Messrs. Pitt and Windham, and a part of those of Mr. Fox, with the addition of many members who attach themselves to no party.

The squadron which blockades Boulogne has been frequently engaged with detachments of the enemy's gun-boats, making their way to that harbour. Only three or four, however, have fallen into our hands, such being the shallowness of the water near the French coast, and the strength of the batteries on shore, as to render it nearly impossible to make any impression on the enemy's vessels, which are likewise escorted along the coast by flying artillery.

A plan is said to be in agitation, if not already attempted, for blocking up the mouth of Boulogne harbour and other ports of the enemy, by means of large ships loaded with stone well put together with iron clamps, which are to be sunk in the entrance of the harbours. This expedient, however, even if it succeed, is likely to present only a temporary obstacle to the designs of the enemy.

Admiral Cornwallis still continues to watch the motions of the French fleet in Brest, which is now said to consist of eighteen sail of the line and fourteen frigates, besides gun-boats and transports.

A report has been prevalent, that the Toulon fleet has escaped the vigilance of Lord Nelson, but its truth seems still doubtful.

An embargo was laid on all vessels bound to any other ports than Spain, Portugal, the Mediterranean, Africa, America, and the East and West Indies; but was taken off in three or four days after. The object of this measure is not known.

In our miscellaneous department for this month we have already shortly adverted to the story of Mrs. Leigh, and to the trial which took place, at her instance, of the Reverend Lockhart Gordon and Mr. Lauden Gorden, charged with forcibly carrying her away from her own house for the worst purposes. We do not mean to enter into the particulars of this trial, which ended in the acquittal of the prisoners, and in the course of which the lady appeared to be little less criminal than they. Our object in noticing it is to introduce the following paragraph, copied from a newspaper, which contains a very just and useful reflection on the character and conduct of that lady.

"Mrs. Leigh's story," says the journalist, "affords a very delicate satire upon modern sceptics. This philosophical lady, so much devoted to study and meditation, was much too wise, it seems, to believe in the christian religion. Her enlightened mind and vigorous understanding rejected such doctrines, as repugnant to her pure reason. Mark, however, the inconsistency of this female age. She disbelieved christianity, but she had a perfect faith that a bit of camphire attached to a steel necklace was an all-powerful charm to defend her virtue! Truly has it been said, that infidels are the most credulous beings on earth, and believe every thing but the Bible."

OBITUARY.

On Saturday the 10th instant died, in consequence of a wound received in a duel, Thomas Lord Camelford, brother to Lady Grenville. The circumstances of his death are so peculiar and affecting that we shall deem no apology necessary for laying a full account of them, accompanied by some observations of our own, before our readers.

Lord Camelford is reported to have been engaged in several duels; and on one occasion, at least, he deprived a fellow-creature of his life. It ought not, therefore, to be a matter of surprise that he should at length fall a victim to that spirit of duelling which he had himself so much encouraged. It often pleases providence to cause men thus "to eat the fruit of their own ways," and to become the means of warning others against the practices to which they had themselves yielded.

The circumstances of this duel, as detailed in the newspapers, were as follows:

On the 6th instant, Lord Camelford went into the coffee-room of the Prince of Wales's Hotel, and inquired if Mr. Best had been there, and finding that he was expected to dinner, waited for him. At half past six this gentleman entering with two friends, Lord Camelford walked up to him, and said—"Mr. Best, I understand you have been traducing my character, and insulting my girl *Fanny* in a most ungentlemanlike manner. Such conduct, Sir, is infamous, and you must be a ———— scoundrel." Mr. Best replied—"My Lord, I do not understand what you mean by the first remark, but the last no one can misunderstand." High words followed. An apology was demanded by Lord Camelford, but refused by Mr. Best, who denied to have said any thing to his Lordship's prejudice. In consequence of what had passed a meeting took place between those gentlemen, attended by their seconds, on the following

morning, near Holland-house. On the ground, Mr. Best entreated his Lordship to retract the offensive expression he had made use of at the Prince of Wales's hotel. His Lordship said —"Mr. Best, I do not come here to be trifled with, take your ground, and prepare yourself." They then took their distance. Lord Camelford's pistol was fired first, but without effect, and Mr. Best's immediately after. When Lord Camelford fell, Mr. Best ran up and said—"Camelford, I hope you are not seriously hurt." His Lordship replied—"I suspect I am, but I forgive you." Mr. Best rejoined—"I again declare I am innocent of the charge you made against me." Lord Camelford replied—"I believe you are not to blame, but you had better provide for your safety." Mr. Best and the seconds then left his lordship, and instantly rode off in a post-chaise and four which waited for them. The man belonging to the Hammersmith turnpike, who had witnessed the whole affair, then came up, and said—"Shall I get assistance and pursue them." Lord Camelford said—"No, help me up." His lordship was then conveyed to Mr. Ottey's house, about a hundred yards from the spot where he fell. He was then put to bed, where he remained for a short time insensible, and much convulsed with pain. Surgical aid having been procured, it appeared that the ball had passed into the right breast, between the fourth and fifth ribs, and made its way through the right lobe of the lungs, having divided the spinal marrow. All the parts, therefore, below the spinal marrow were motionless. The wound when examined was pronounced to be mortal. Lord Camelford continued in agonies of pain during the first day. Towards the evening it pleased God to moderate his torture; by the help of laudanum he got some sleep during the night, and awoke much relieved. His hopes revived during the second day, and he conversed with some cheerfulness. The surgeons, however, never gave his friends the slightest hopes. He lingered free from acute pain till about half past eight in the evening of the tenth, when he expired. The coroner's inquest has since sat on the body and brought in a verdict of wilful murder against a person or persons unknown. Mr. Best* has disappeared.

The Reverend W. Cockburne, Fellow of St. John's College, Cambridge, who appears to have been an intimate friend of Lord Camelford's, and to have attended him in his last illness, has published an account of his death, from which some of the latter part of the preceding detail has been taken. Mr. Cockburne states that before Lord Camelford left his lodgings on the evening of the 6th instant, he inserted the following paper in his will, which, says Mr. Cockburne, strongly marks the nobleness of his disposition. "In the present contest I am fully and entirely the aggressor, as well in the spirit as in the letter of the word; should I, therefore, lose my life in a contest of my own seeking, I most solemnly forbid any of my friends or relations from instituting any vexatious proceedings against my antagonist; and should, notwithstanding the above declaration on my part, the laws of the land be put in force against him, I desire that this part of my will may be made known to the king, in order that his royal heart may be moved to extend his mercy towards him."

Mr. Cockburne accuses, and with some appearance of justice, the officers of the police, who had been regularly informed of the intended meeting, of a want of vigilance in the discharge of their duty. "Before the fatal meeting," he adds, "I have been told that several overtures were made to Lord Camelford to produce a reconciliation, but they were rejected with some obduracy. The fact was, his Lordship had an idea that his antagonist was the best shot in England, and he was, therefore, extremely fearful *lest his reputation should suffer* if he made any concession, however slight, to such a person. This was the probable cause of the violent language which he is reported to have used, and the principal cause of the lamented meeting."

We have ourselves marked with italics the words "lest his reputation should suffer;" and we cannot help expressing our sincere regret that a minister of the gospel should have suffered such a motive to pass without any comment. The love of reputation, or, in other words, the dread of shame, is, as we believe, the common source of duels; but it is a principle decidedly unchristian. The motive, therefore, which is commonly thought to apologize for the crime of duelling, is equally contrary to the gospel with the crime itself. "The fear of man," said one of the wisest of our race, "bringeth a snare," and true courage consists in a superiority to this fear, not in a readiness to kill or be killed in deference to the mistaken opinions of our fellow-creatures. It evidently appears from the account of this clergyman, that Lord Camelford was *afraid* of encountering that reproach, which, as he thought, would have attended him if he had made the apology which he, in his conscience, knew to be due to the gentleman whom he had insulted. Is this true valour? Is it true uprightness, true generosity, or true honour? Is it *true nobleness of disposition?* These would surely have been more clearly shewn by a frank and manly acknowledgment of his error, than by wilfully persevering in it, from a slavish dread of shame. We do not wish to seek occasion of censuring the deceased. But for the sake of the living, we deem it important to seize such opportunities as the present of noticing the plain injustice of even

---

*Mr. Best is a native of Barbadoes, and it is said possesses a handsome fortune in that island. His acquaintance with Lord Camelford took place about three years ago through Mrs. S———, a lady who is said to live in a very dashing style, and to have been the occasion of this fatal quarrel: she is also said to have cohabited with both the gentlemen.

those principles which are assumed to form some apology for the duellist; as well as the cowardice and pusillanimity of submitting to that tyranny of the world, which requires a man to risk both his own life and that of his unoffending neighbour, rather than revoke a hasty word which he may have uttered.

What a contrast in this respect is the conduct of the men of the world to that of the first followers of Jesus Christ? The apostles rejoiced that they were counted worthy to suffer shame for the name of Christ. They passed undaunted through evil report and good report. They reckoned the love of the praise of men to be a proof of indifference to the praise of God, and to be one of the chief characteristics of an unbeliever. "How can ye believe," said our Saviour, "who receive honour one of another, and seek not the honour that cometh from God only."

On the subject of Lord Camelford's religious views, Mr. Cockburne remarks, "The world will, perhaps, with difficulty believe, what, however, I assert from my own knowledge, that christianity was the constant subject of his reflections, his reading, and his conversation. In early life he had gloried much in puzzling the chaplains of those ships in which he served; and to enable him to gain such triumphs, he had read all the sceptical books he could procure; and thus his mind became unwillingly* tainted with infidelity. As, however, his judgment grew more matured, he discovered of himself the fallacy of his own reasonings; and convinced of the importance of religion, he often applied to me and to others for the best books he could consult upon the evidences of christianity. Many were the conversations I had with him on this subject, and about a week before his death he had dined with me, and staid, as was his custom, till near twelve o'clock, conversing on his favourite topic. He left me, at length, with this important remark, "No sensible and well-informed man can presume to assert that christianity is false; I do not yet venture to assert positively that it is true, but I confess the probabilities are in its favour."

We think it our duty to remark in this place, that the course of life, in which Lord Camelford habitually indulged himself, appears to us to have formed a stronger obstacle to the belief of christianity, than any difficulties in either the Old or New Testament. Men do not commonly believe in the book which condemns their own practice; and the best mode, perhaps, of answering some able and ingenious sceptics, is to attack plainly their vicious habits, their licentiousness, their profaneness, their pride, and their violence of spirit. The scriptures describe a true faith as connected with purity of conduct, and accompanied with deep repentance. The fullest admission of the credibility of the gospel is one thing; submission to its doctrines and precepts is another.

Lord Camelford, Mr. Cockburne remarks, "was a man whose real character was to the world but little known: his imperfections and his follies were often brought before the public, but the *counterbalancing* virtues were but seldom heard of. Though too violent to those whom he imagined to have wronged him, yet to his acquaintance he was mild and affable and courteous; a stern adversary, but the kindest and most generous of friends."† Mr. Cockburne adds, that his benevolence was very active, and that he was often the reliever of sorrow and the soother of wo.

Mr. Cockburne closes his account of his dying friend in the following manner:—"After the fatal accident that happened, the first moment I found him free from agony of body, I brought this conversation (alluded to as above) to his recollection. He readily agreed with his former opinion; he expressed his hope in the goodness of God; he said, he received much comfort in reflecting, that however he might have acted, he had never really felt ill will towards any man. In the worst moments of his pain, he cried out that he sincerely hoped the agonies he then endured might expiate the sins he had committed. When more at ease, he desired that I would pray by him, and that he might join by saying amen. This mode of prayer I several times repeated, during the few days it pleased God to spare him, whenever the laudanum or the pain had not so far confused him as to render his assent equivocal. I have dwelt, perhaps, to some readers, tediously on this subject, because I have heard it asserted by some who would fain shelter their own follies under the authority of others, that Lord Camelford, after the most serious reflection, disbelieved religion, and doubted a life hereafter. I wish with all my soul, that the unthinking votaries of dissipation and infidelity could all have been present at the death-bed of this poor man; could have heard his expressions of contrition for past misconduct, and of reliance on the mercy of his Creator; could have heard his dying exhortation to one of his intimate friends, to live in future a life of peace and virtue: I think it would have made impressions on their minds, as it did on mine, not easily to be effaced."

Many remarks have suggested themselves to our minds on reading this account: but the necessary limits of our work oblige us to continue our attention to one or two points. How infinitely superior in value is that knowledge of the gospel which thousands even of the lowest in this land possess, to the envied privileges of birth and fortune, and to the highest mental attainments. Its superiority, which is sufficiently evident in the preservation of its possessors from those wretched occasions of

* Surely there is something laboured in this kind of apology for infidelity.

† Contrast this account with Matt. v. 43—46.

contention to which the modern man of honour is so often exposed, is most strikingly illustrated at the hour of death. Lord Camelford is said to have been "passionately fond of science," and to have "of late years acquired a prodigious fund of information upon almost every subject connected with literature." He seems not, however, to have learned that fundamental principle of the gospel, a principle in which thousands of our religious poor could have instructed him, that it is not in the power of "any agonies which we can endure" to "expiate the sins we have committed." The doctrine of an atonement, of a Saviour, of an intercessor with God, a doctrine surely most suitable to his Lordship's case, was, as far as appears from this narrative, foreign from his mind. He would, therefore, but too naturally incline to derive his comfort from the contemplation of his many "*counterbalancing* virtues" (as Mr. Cockburne calls them,) as his Lordship might fancy that he could set against his vices; and unless he were specially guarded against the error, he would endeavour to find a compensation in his acts of liberality, and in his exercises of natural sensibility, for the general irreligion of his life; he would be apt to console himself by thinking that it was the mere love of reputation, (a motive which he would scarcely suspect to be wholly unchristian,) not the fiend-like principle of revenge and malice, which had led him to the fatal spot; he would be disposed to say in his justification, that "he had never really felt *ill* will towards any man," though it was too plain that he had not entertained a sufficient degree of *good* will to restrain him from the perpetration of murder. How diametrically opposed to the gospel of Christ all such grounds of consolation are might easily be shewn, and it would have been well if Mr. Cockburne had taken the opportunity of guarding his readers against them.

But though the religious views of Lord Camelford seem to have been greatly clouded, and his repentance partial and unsatisfactory; and though no proof is afforded in the narrative of Mr. Cockburne that his Lordship, in his dying hour, had his faith fixed on the all-sufficient merits of a Saviour, we would by no means be understood to affirm that he certainly left the world in total ignorance of this leading doctrine of christianity, or that he may not have found mercy from him, who is able and willing "to save even to the uttermost, all that come unto God by HIM." God only knows the hearts of his creatures; and the inward feelings of the soul may possibly, at times, contradict the erroneous expressions of the lips. The gospel, indeed, instructs us strongly to affirm, and to be exceedingly afraid of palliating, the evil of sin and the danger of error. It inspires a tender solicitude not unmixed with awful apprehensions for the dying offender against the laws of God and of his country; but it also teaches us that repentance, though at the eleventh hour, if real is not unavailing; and that even a weak and dim faith, a faith which men can scarcely perceive to exist, may lay hold on the mercies of a Redeemer. The serious christian who makes the Bible his rule of judgment, will have little satisfaction, it is true, in contemplating the death of Lord Camelford; but after all, it is less fearful, in our view, than that of some proud and stoical, though perhaps very decent, philosophers; and his Lordship's painful pillow is, perhaps, to be preferred to the more easy one of many a worldly, superficial, and unholy, but self-admiring, professor of the gospel.

To the Editor of the Christian Observer.

MRS. NEWTON, sister to the famous Chatterton, died on the 23d of February last. She had been known to me many years as a religious, humble, industrious woman; but having frequently visited her during her last illness, I was much struck with her piety and resignation, and even with her fortitude in suffering. A very short time before her death, and when she was almost reduced to a skeleton, by a consumptive complaint attended with peculiar circumstances of aggravation, I saw her surrounded with a little school of at least twenty children, whom she was teaching to read with great patience and perseverance, though her voice was scarcely articulate from weakness. She was soon after confined to her bed, and then it was that the benefits of christianity were most visibly displayed; for though oppressed with pain and weakness, and having only the bare necessaries of life, she manifested a thankfulness, a serenity of mind, and even a joy which it would be difficult to describe. On one occasion she thus addressed me—"Oh, Madam, goodness and mercy have followed me all the days of my life;" and on my asking her if she felt her mind peaceful, she replied, "Yes, indeed, I only want patience to wait my Saviour's time: I have done with the world." She then enumerated some of the many temporal mercies she had received. She likewise noticed the very seasonable supply she had just obtained from the sale of the new edition of Chatterton's works. And then with all the fervour of christian gratitude, she adverted to her spiritual blessings, and to the near prospect she now had of eternal rest. "I go to my Father," said she, "I can, therefore, fear no evil."

I cannot help leading the minds of your readers to contrast the character and deathbed of Mrs. Newton with those of her brother. He possessed brilliant talents, which he miserably misapplied. His pride, which stands recorded by himself, was such as to lead him to commit suicide. He boasted of his unbelief; and when he found himself dying, he declared that he desired not the comforts of christianity, for he was no christian. Can any one read this account without feeling, that slender as were the mental acquisitions of Mrs. Newton,

("She knew, and knew no move, her Bible true,
A truth the brilliant Frenchman never knew.")

Yet, in possessing the faith of a christian she possessed the true secret of happiness; and that, whatever anxious desires the love of fame may inspire in the breasts of the ungodly, the only wise and solid object of a christian's pursuit is to live that he may "die the death of the righteous." MARY.

DEATHS.

At Cookham, Berks, the Rev. Richard Wells. At Wirkworth, Derbyshire, aged eighty-one, T. Wall, sexton of the parish; which situation he had held forty-nine years, and had buried seven thousand and thirty-six persons. Lately, at Port Elliot, St. Germain's, Cornwall, aged seventy-three, the Right Honourable Lord Elliot, Receiver-general of the Duchy of Cornwall. Feb. 24. (Being only seven days after her husband) at Port Elliot, of an inflammation in her chest, Lady Dowager Elliot, aged sixty-nine. Feb. 16. At Brill, after a few days illness, the Reverend J. L. Littlehales, LL. D. Rector of Grendon-Underwood, and perpetual Curate of Brill and Boarstall, in Buckinghamshire. Feb. 18. The Reverend Washbourne Cooke, Rector of Hatford, Berks, and of Hardwick, Bucks. Lately, at West Hallam, in Derbyshire, the Reverend Thomas Clarke, Rector of that place, and Vicar of Normanton, in Nottinghamshire. Feb. 18. Of the scarlet fever, Elizabeth, the fourth child of Dr. Lambe, of King's-road, Bedford-row; and on the 21st, Mrs. Lambe was carried off in the thirty-first year of her age, by the same disease. The Reverend Canning Helden, Rector of Weeting All Saints, and Weeting St. Mary's, Norfolk. Feb. 21. At Kirchberg, at the same hour, after a very short illness, Frederick Edward, the reigning Prince of Hohenloe, and the Princess his consort. The Prince had reached his sixty-seventh and the Princess her sixty-ninth year. Lately, at Bath, the Reverend John Howlett, Vicar of Great Dunmow, Essex. Feb. 24. At Potton, Bedfordshire, the Reverend Mr. Woodhouse, Rector of Moor Monckton, in Yorkshire, and perpetual Curate of Dunton, Bedfordshire. Feb. 28. At Uttoxeter, Staffordshire, the Reverend Thomas Keelinge; of that place. March 8. The Reverend Alexander Litchfield, Rector of Noke, Oxfordshire, and of Wadhurst, Sussex. March 9. In Harley-street, in his eighty-fourth year, the Bishop of Kildare, who was also Dean of Christ church, in Ireland.

Lately, aged forty, Mrs. Mary Turner, wife of Dr. Turner, Dean of Norwich. March 16. In his seventy-fifth year, the Reverend Samuel Lysons, A. M. forty-eight years Rector of Rodmarton and Cherrington, in the county of Gloucester. March 19. In St. James's-square, his Grace John Duke of Roxburgh, Marquis of Beaumont, and Earl Ker, of Wakefield, &c. &c. His grace was principal Groom of the Stole to his Majesty, Head Lord of the Bed-Chamber, and K. T. Dying unmarried, the title of Duke of Roxburgh is extinct. Lord Bellenden is heir to some of his Grace's estates. Same day, in Great George-street, Westminster, Richard Pepper Arden, Lord Alvanley, Lord Chief Justice of the Court of Common Pleas. March 20. Dr. Relph, senior Physician to Guy's Hospital. March 22. General Sir William Fawcett. He was one of the oldest Generals in the British Service, and rose from a very low situation in the army, through his own merit alone. By his death, there become vacant the lucrative office of Governor of Chelsea College, the colonelcy of the third regiment of Dragoon Guards, and a red ribbon. At Sparkhill, near Birmingham, Mrs. Corries, wife of the Reverend John Corries. At Stratton, Norfolk, Mrs. Everett, on of the people called Quakers, at the advanced age of one hundred. She has left living, her lineal descendants, *seventy-seven* children, grand children, and great grand children. Jan. 19. At North Berwick, George Dalrymple, Esq. Lieutenant-colonel of the nineteenth regiment of foot, and Colonel in the army. Jan. 28. At Pisa, the Right Honourable Lady Mary Eyre, relict of the late Thomas Eyre, Esq. of Hassop, in Derbyshire, and sister to the late Henry Earl Fauconberg. Lately, Mad. Elphinstone, widow of the late Sir Samuel Elphinstone, of the Russian navy. Feb. 23. At Kilmurry, near Thomas-town, aged ninety-eight, the Countess Dowager of Carrick, sister to the Earl of Shannon, and mother of the present Earl of Carrick. Feb. 28. In Margaret street, Cavendish-square, in child-bed, Melissa, the wife of Captain James Mackenzie, daughter of the late P. Powney, Esq. M. P. for Windsor. Feb. 29. In James-street, Buckingham gate, George Thompson, Esq. formerly a commander in the East-India service, aged seventy-four. March 1. At the Lawn, South Lambeth, Mrs. Buckley, aged twenty-six.

March 2. In New Bridge-street, Blackfriars, John Horrocks, Esq. M. P. for Preston, Lancashire. March 3. At Stamwell Cottage. Middlesex, John Frederick Dubois, Esq. Lately, at Dover, Lieutenant-colonel Shee, of the first battalion of Cinque-Port Volunteers. Feb. 14. Edward Darby, Esq. of Bloxham, near Banbury, aged sixty-five; he had come that day from Oxford; a few minutes after alighting from the coach, he was seized with a fit of apoplexy, in Ludgate-street, and immediately expired. Feb. 15. George Sutton, Esq. of Kelham, Nottinghamshire, M. P. for Bramber. Feb. 15. At Grantham, Mrs. L. C. Cust, only remaining sister of the late Sir John Cust, Bart. and aunt to the Right Honourable Lord Brownlow. Same day, at West Woodhay House, Berks, Lady Sloper, relict of Sir Robert Sloper, K. B. Feb. 16. At Dover, Mr. Smith, father of Sir Sidney and Mr. Spencer Smith, the English Minister at Stutgard. Same day, at Clifton, the Lady of Henry Waddington, Esq. New Bridge-street. Feb. 17.

At his house in Gay-street, Bath, (which he had recently purchased for his future residence,) Mr. Parkinson, Dentist, of Racquet-court, Fleet-street. He went to bed the preceding evening in perfect health. Feb. 18. At Exmouth, Dr. James Chichester M'Laurin, physician to the forces, and late physician to the embassy at Paris. Feb. 15. At Edinburgh, Dr. Thomas Gillespie, physician. Lately, at Edinburgh, in his seventieth year, Mr. John Girvin, author of several useful tracts on national industry and improvements. Feb. 17. At Brentleigh Hall, in Suffolk, aged ninety-five, Mary, the widow of Edward Goate, Esq. of that place, and daughter of Thomas Barnardiston, Esq. formerly of Wiverstone in Suffolk. Lately, at Bath, Nicholas Owen Smythe Owen, Esq. of Condover Park, Shropshire. Feb. 19. At Sidmouth, the Honourable Nathaniel Marchant, of the Island of Antigua, one of his Majesty's council there, and an assistant justice of the Court of Common Pleas. Feb. 21. At Claydon, in Suffolk, Anketell Singleton, Esq. Lieutenant-governor of Landguard-fort. Feb. 22. John Calvert, Esq. Member for Huntingdon, at his seat, Albury Hall, Herts. Same day, in Bridge-street, Blackfriars, James Phillips Collier, Esq. aged thirty-five years. Feb. 24. In Grosvernor-place, the Countess of Upper Ossory.

ANSWERS TO CORRESPONDENTS.

The Cry of injured Texts; BOETHES; and A CHURCHMAN's *first* paper, will obtain a place. A CHURCHMAN's second paper we do not think it right to admit.

The communications of B. V.; AMICUS; C. L.; G. M.; and G. F.; will appear as soon as possible.

T. H.; C.; EDWARD ASIATICUS; C. F.; and the letter of the Reverend T. CLARKE, will be inserted, if possible, in our next number.

Q. may be assured that we have not forgotten our promise respecting Mr. Daubeny's late work. We hope in our next number to gratify his wishes.

CLERICUS LONDINENSIS ought to have transmitted a copy of his work, as he is anxious we should review it. We have not yet seen it.

We must refer A CURATE OF THE NORTH to our first volume, p. 92, for a resolution of his difficulties. We shrink from the discussion which his letter opens.

When we stated in our Answers to Correspondents last month, that it was our rule "to insert no anonymous reviews," we did not mean to say, as a correspondent supposes, nor do our words imply it, that we reviewed no anonymous works.

J.R. must see that the expression "baptized in the name of the Lord Jesus," furnishes no argument that the Apostles did not use the form of words prescribed by our Lord (Matt. xxviii. 29.), that expression being evidently intended not to describe the form of words which had been used; but to assert the fact, that certain persons, having received the doctrines of Christ, had been admitted into the Christian Church by baptism.

We cannot possibly admit the anonymous and unauthenticated personalities of A FRIEND TO GOSPEL TRUTH AND ORDER.

J. T. ought to transmit his remarks directly to his Friend.

G. W.'s paper has not come to hand.

We have no hesitation in acknowledging to E. H., that we are considerably afraid of exciting debate on such nice points as he has brought before us. Could we perceive the connection which the proposed discussion has with "some of the most important questions lately agitated," we should be less indisposed to enter upon it. We shall, however, give the most candid attention to any thing he may suggest on that subject. In the mean time, we think it right to go so far as to say, that, in our opinion, there can be no true faith without repentance, nor any true repentance without faith; although, unquestionably there may be in the case of a true penitent, such a deep self-abasement on account of his sins, as makes him slow to *believe* and *apply* the promises of the Gospel.

In reply to T. C. C. we conceive that the Rubrick allows of some latitude in the case mentioned by him.

The Remarks of A SINCERE FRIEND OF THE CHURCH OF ENGLAND, *on the inconsistency of the British Critic*, in our next.

H. ought to have named the periodical work from which he extracted the letter sent to us.

The Lady spoken of by H. R. has acted, as we think, with propriety.

V. H.; S. K.; C. J.; T. and G.; H. G.; and AMEN, have come to hand.